

CANONS
AND
CANONS
Ecclesiastical,

Treated by the

BISHOP of LONDON,

President of the Convocation for the
Province of Canterbury, and the rest of the
Bishops and Clergy in the
said Province.

And Approved upon with the KING'S Majestie
in Council, in the SYNOD, begun at
Westm' 1612.

And in the Year of our Late Sovereign Lord

JAMES by the Grace of God, KING
of England, France, and Ireland, the Fifte, and
of Scotland the thirteenth.

And Published for the due Observation of them, by His
Majestie Authority under the Great Seal of England.

LONDON,

Printed for John Williams at the Crown in St. Paul's
Church yard. 1660.

1807.05.25

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W^ALES, by the grace
of God, King of England, Scot-
land, France, and Ireland, defen-
der of the faith, &c. To all to whom
these presents shall come greeting.
Whereas our Bishopy, Deanes, of
our Caibedrall Churches, arch-deacons, Chapters,
and Colledges, and the other Clearey of every Dio-
cesse within the Prouince of Canterbury, being
summoned, and called by vertue of our Writ di-
rected to the most reverend Father in God, I O H N
late Arch-bish

of Canterbury, and bearing
date the 31. day of Januari in the first yere of

our Raigne of England, France, and Ireland, and
of Scotland, the 37. so have appeared before him in
our Cathedrall Church of S. Paul in London the 20
day of March then next ensuing, or elsewhere, as
he should have thought it most convenient to treat,
consent, and conclude upon certaine difficult, and
urgent affaires mentioned in the same Writ, Did
thererpon at the time appointed, and within the
Cathedrall Church of S. Paul aforesaid, assemble
themselves, and appeare in Convocation for that
purpose, according to our said Writ before the
right Reverend Father in God, Richard, Bishop of
London, duly upon a second Writ of Ours (dated
the 9. day of March aforesaid) authorized, appoin-
ted, and constituted, by reason of the Arch-bishop
of Canterbury his death, President of the said
Convocation, to execute those things which by Ver-
tue of our first Writ did appertaine to him the said
Arch-bishop to have executed if he had livid: We
for divers urgent & weighty causes, and considera-
tions us therewinto especially moving, of our speciall
grace, certaine knowledge, and meere motion, did
by vertue of our Prerogative Royall, and supreme
Authority in causes Ecclesiasticall, give & grant by
our severall Letters Patents under our great Seale
of England, the one dated the 12. day of Aprill last
past, and the other the 25. day of Iune then next
followingt

following, full, free and lawfull liberty, Licence,
power, and Authority unto the sayd Bishop of
London, President of the said Convocation, & to
the other Bishops, Deanes, Archdeacons, Chapiers
& Colledges, and the rest of the Clergy before men-
tioned of the said Province, That they from time to
time during our first Parliament now prorogued,
might conferre, treat, debate, consider, consult, and
agree of, & upon such Canons, Orders, Ordinances,
and Constitutions, as they should think necessary,
fit, and convenient for the honour, and service of Al-
mighty God, the good, and quiet of the Church, and
the better governement thereof to be from time to
time observed, performed, fulfilled, and kept, as well
by the Arch-Bishops of Canterbury, the Bishops,
and their Successors, and the rest of the whole
Clergy of the sayde Province of Canterbury in
their severall callings, Offices, Functions, Minis-
tries, Degrees, and Administrations, as also by all,
and every Deane of the Arches, and other Judges
of the said Arch-bishops Courts, Guardians of Spir-
ituallities, Chancellours, Deanes, and Chapiers, Arch-
deacons, Commissaries, Officials, Registers and all
and every other Ecclesiastical Officers, and their
inferior Ministers whatsoever of the same Pro-
vince of Canterbury in their severall, & every of their
distinct Courts, & in the order & maner of their, and
every,

in their proceedings, and by all other persons
within this Realme, as farre as lawfully being
members of the Church, it may concerne them, as in
our said Letters Patents amongst other causes
more at large doth appear. Forasmuch as the said
Bishop of London, President of the said Convoca-
tion, and others the said Bishops, Deanes, Arch-dea-
cons, Chapters, and Colledges, with the rest of the
Clergy having met together at the time, and place
before mentioned, & then & there, by vertue of our
said authority granted unto them, treated of, con-
cluded, and agreed upon certaine Canons, Orders,
Ordinances, and Constitutions, to the end, and pur-
pose by vs limited, and prescribed unto them, and
hauing thereupon offered, and presented the same unto
vs, most humbly desiring vs to giue our Royall af-
fent unto their said Canons, Orders, Ordinances,
and Constitutions, according to the forme of a cer-
taine Statute or Act of Parliament made in that
behalfe in the xxv. yeare of the Reigne of King
HENRY the eight, and by our said Prerogative
Royall, & Supreme Authority in cause Ecclesiasti-
call, to ratifie by our Letters Patents under our great
Seals of England, and to confrme the same: the
Title, and Tenour of whom being word for word as
enfuet.

Constitutions

Constitutions, and Canons Ecclesiastical, treated by the Bishop of London, President of the Convocation for the Province of Canterbury, and the rest of the Bishops, and Clergy of the sayd Province: and agreed upon with the Kings Majesties licence in their Synod begun at London, anno Dom. 1603.

In the years of the reigns of our Sovereigne Lord JAMES by the grace of God, King of England, France, and Ireland, the first, and of Scotland, the 37.

Of the Church of ENGLAND.

I.

The Kings supremacy over the Church of England in causes Ecclesiastical, to be maintained.



So our duty to the Kings most Excellent Majesty requireth, we first decree, and ordaine, That the Arch-bishop of Canterbury, (from time to time) all Bishops of this Province, or Deanes, Archdeacons, Vicars, & all other Ecclesiastical persons, shall faithfully keepe, and obserue, and (as much as in them lyeth) shall cause to be obserued, and kept of others, all, and singular Lawes, and Statutes made for the restoring to the Crowne of this Kingdome, the ancient Jurisdiction over the State Ecclesiastical, and abolishing

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abolishing

Constitutions, and

lising of all forraigne power repugnant to the same, Furthermore, all Ecclesiasticall persons having cure of soules and all other Preachers and Readers of Divinity Lectures, shall to the intentmost of their w^t knowledge, and learning, purely, and sincerely (without any colour or dissimulation) teach, manifest, open, and declare fourre times every yeare (at the least) in their Sermons, and other Collations, and Lectures, That all usurped, and forraigne power, forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away, and abolished: and that therefore no manner of obedience, and subjection within his Majesties Realmes, and Dominions, is due unto any such forraigne power: but that the King power within his Realmes of *England, Scotland, and Ireland*, and other his Dominions, and Countries, as the highest power under God, to whom all men as well Inhabitants as borne within the same, doe by Gods Lawes owe most loyalty, and obedience, afor, and above all other Power, and Potentates in the earth.

PI.

Impugners of the Kings Supremacy confuted.

Whosoever shall hereafter affirme, that the Kings Majestie hath not the same authority in causes Ecclesiasticall, that the godly Kings had among the Iewes, and Christian Emperours in the Primitive Church, or impeach in any part his Regall Supremacy in the sayd causes restored to the Crowne, and by the Lawes of this Realme therein established, let him be excommunicated *ipso facto*, and not restored but onely by the Arch bishoper after his repentance, and

and publique revocation of those his wicked errours.

III.

The Church of England a true, and Apostolicall Church.

V Hosomever shall hereafter affirme, that the Church of *England* by Law established under the Kings Majestie, is not a true, and Apostolicall Church, teaching, and maintayning the doctrine of the Apostles, let him be excommunicated *ipso facto*, and not restored, but onely by the Arch-bishop after his reperance, and publique revocation of this his wicked errour.

IV.

Impugners of the publique worship of God established in the Church of England censured.

V Hosomever shall hereafter affirme, that the forme of Gods worship in the Church of *England*, established by the Law, and contained in the Booke of Common Prayer, and administration of Sacraments is a corrupt, superstitious, or unlawfull worship of God, or containeth any thing in it that is repugnant to the Scriptures: let him be excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Arch-bishop, after his reperance, and publique revocation of such his wicked errours.

V.

Impugners of the Articles of Religion, established in the Church of England censured.

W Hosomever shall hereafter affirme, that any of the nine, and thirty Articles agreed upon by the Arch-bishops, and Bishops of both Provinces, and the whole Cleargy in the Convocation holden at *London*, in the yeere of our Lord God,

CONSTITUTIONS, and

one thousand five hundred sixty two, for the avoyding of diversities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto: let him be excommunicated *ipso facto*, and not restored, but onely by the Arch-bishop, after his repentance, and publique revocation of such his wicked errors.

VI.

Impugners of the Rites, and Ceremonies established in the Church of England censured.

VV Ho soever shall hereafter affirme, that the Rites and Ceremonies of the Church of *England* by Law established, are wicked, Antichristian, or superstitious, or such as being commanded by lawfull authority, men who are zealously, and godly affected, may not with any good conscience approve them, use them, or as occasion requireth subscribe unto them, let him be excommunicated *ipso facto*, and not restored, vntill he repente, and publiquely revoke such his wicked errors.

VII.

Impugners of the government of the Church of England by Arch-bishops, Bishops, &c. censured.

VV Ho soever shall hereafter affirme, that the government of the Church of *England* under his Majestie by Arch-bishops, Bishops, Deanes, Arch-deacons, and the rest that beare Office in the same, is Antichristian or repugnant to the Word of God: let him be excommunicated *ipso facto*, and

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to continue, until he repent, and publiquely revoke such his wicked errors.

VIII.

Impugners of the forms of consecrating and ordering Arch-bishops, Bishops, &c. in the Church of England censured.

VVHosoever shall hereafter affirme or teach, that the forme, and manner of making, and consecrating Bishoys, Priests, or Deacons, contayneth any thing in it, i. repugnant to the Word of God, or that they who are made Bishoys, Priests, or Deacons, in that forme, are not lawfully made, nor ought to be accounted eyther by themselves or by others to be truly eyther Bishoys, Priests, or Deacons, until they have some other calling to those divine Offices, let him be excommunicated *ipso facto*, not to be restored until he repent, and publiquely revoke such his wicked errors.

IX.

Authors of schismes in the Church of England censured.

VVHosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of England, to be prophane and unmeete for them to joyne within Christian profession, let them be excommunicated *ipso facto*, and not restored, but by the Arch-bishop after their repentance, and publique revocation of such their wicked errors.

Constitutions, and

X.

Maintainers of Schismatiques in the Church of England censured.

Whoever shall hereafter affirme, That such Ministers as refuse to subscribe to the forme, and manner of Gods worship in the Church of England prescribed in the Communion Booke, and their adherents, may truly take unto them the names of another Church not established by Law, and dare presume to publish it, that this their pretended Church hath of long time groaned under the burden of certayne grievances imposed upon the members thereof before mentioned by the Church of England, and the Ordens, and Constitutions therein by Law established: let them be excommunicated, and not restored, untill they repent, and publicquely revoke such their wicked errors.

XI.

Maintainers of Conventicles, censured.

Whoever shall hereafter affirme or main-taine, That there are within this Realme, other meetings, assemblies, or Congregations of the Kings borne Subje^ts, then such as by the Lawes of this Land are held, and allowed; which may rightly challenge to themselves the name of true, and lawfull Churches: let him be excommunicated, and not resto-red but by the Archbiskop, after his repentance, and publicquely revocation of such his wicked errors.

Maintainers

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XII.

Maintainers of constitutions made in conventicles, excommunicated.

VV Hosomever shall hereafter affaine, that it is lawfull for any sort of Ministers, and Lay persons or eyther of them to joyne together, and make Rules, Orders or Constitutions in causes Ecclesiastical without the Kings authority, and shall submis themselves to be ruled and governed by them: let them be excommunicated *ipso facto*, and not be restored untill they repent, and publicklye revoke those their wicked, and Anabaptisticall errors.

Of Divine Service, and Admini- stration of the Sacraments.

XIII.

Due celebration of Sundays, and Holydaies.

LL manner of persons within the Church of *England*, shall from henceforth celebrate, and keepe the Lords day, commonly called Sunday, and other Holydaies according to Gods holy will, and pleasure, and the Orders of the Church of *England* prescribed in that behalfe, that is, in hearing the Word of God read, and taught, in private, and publicke prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath bin, in oftentimes receiving the Communion of the Body, and Blood of Christ, in visiting of the poore, and sick, using all good, and sober conversation.

The

Constitutions, and

XIII.

*The prescript forme of Divine Service to be used on Sun-
days, and Holy-dayes.*

The Common Prayer shall be sayd or sung distinct-
ly, and reverently upon such dayes as are appoynted
to be kept holy by the booke of Common Prayer,
and their Eves, and at convenient, and usuall times of
those daies, and in such place of every Church as the
Bishop of the Diocesse, or Ecclesiasticall Ordinary of
the place shall thinke meete for the largenesse or
straightnesse of the same, so as the people may be most
edified. All Ministers likewise shall obserue the Orders,
Rites, and Ceremonies prescribed in the Booke of
Common prayer, as well in reading the holy Scrip-
tures, and saying of prayers, as in administration of
the Sacraments, without eyther diminishing in regard
of preaching, or in any other respect, or adding any
thing in the matter or forme thereof.

XV.

The Letany to be read on Wednesdayes, and Fridaies.

The Letany shall be sayd or sung when, and as it
is set downe in the Booke of Common prayer,
by the Parsons, Vicars, Ministers, or Curates, in all
Cathedrall, Collegiat, Parish Churches, and Chappels,
in some convenient place, according to the dis-
cretion of the Bishop of the Diocesse, or Ecclesi-
asticall Ordinary of the place. And that we may
speake more particularly; upon Wednesdayes, and
Fridaies weekly, though they be not Holy-dayes,
the Minister at the accustomed houres of Service,
shall resort to the Church, and Chappell, and war-
ning

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ning being given to the people by tolling of a Bell
shall say the Letany prescribed in the Booke of Com-
mon prayer: whereunto we wish every Housholder
dwelling within halfe a mile of the Church, to come
and send one at the least of his household to joyne
with the Minister in prayers.

Collegiate to the prescript formes of *Prima Secundus*.

N the whole Divine Service, and administration of the holy Communion, in all Colledges, and Halls in both Universities, the Orders, Fellowes, and Clerkes, shall be dudly obserued, as they are set downe, and prescribed in the Booke of Common prayer, without any omission or alteration.

Alb Masters, and Fellowes of Colledge or Halls,
And all the Schollers and Students in eyther of the
Universities, shall in their Churches, and Chappells up-
on all Sundayes, Holy daies, and their Eves, at the
time of Divine Service weare Surplices, according to
the order of the Church of Englande; and such as are
Graduates shall agreeably weare with their Surplices,
such Hoods as doe severally appertaine to their de-
grees.

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XVIII.

*Reverence, and attention to be used within the Church in
time of Divine Service.*

IN the time of Divine Service, and of every part thereof, all due reverence is to be used: For it is according to the Apostles Rule, *Let all things be done decently, and according to Order.* Answerable to which Decency, and Order, We judge these our directions following: No man shall cover his head in the Church or Chappell in time of Divine Service, except he have some infirmitie. In which case let him weare a Night-cap or Coife. All manner of persons then present shall reverently kneele upon their knees, when the generall Confession, Letany, and other prayers are read, and shall stand up at the saying of the Belief, according to the Rules in that behalfe prescribed in the Booke of Common Prayer. And likewise when in time of Divine Service the Lord I a s v s shall be mentioned, due, and lowly reverence shall be done by all persons present, as hath beene accustomed: testifying by these outward Ceremonies, and gestures, their inward humilitie, Christian resolution, and due acknowledgment that the Lord Iesu Christ, the true, and eternall Sonne of G O D, is the onely Saviour of the world, in whom alone all the Mercies, Graces, and promises of G O D to mankind for this life, and the life to come are fully, and wholly comprised. None, eyther man, or woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, then in quiet attendance to heare, marke, and

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and understand that which is read, preached, or ministred, Saying in their due place, and audably with the Minister, the Confession, the Lords Prayer, and the Creed, and making such other answeres to the publique Prayers, as are appoynted in the booke of Common Prayer: neyther shall they disturbe the Service or sermon by walking, or talking, or any other way; nor depart out of the Church during the time of Service, and Sermon, without some urgent or reasonable cause.

XIX.

Loyterers not to be suffered neare the Church in time of Divine Service.

The Church-wardens or Quest-men, and their assistance, shall not suffer any idle persons to abide eyther in Church-yard or Church-porch, during the time of Divine Service or Preaching: but shall cause them eyther to come in, or to depart.

XX.

Bread, and Wine to be provided against every Communion.

The Church-wardens of every Parish against the time of every Communion, shall at the charge of the Parish, with the advice, and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good, and wholesome Wine, for the number of Communicants that shall from time to time receive there, which Wine we require to be brought to the Communion Table in a cleane, and sweet-standing Pot, or Stoope of Pewter, if not of purer metall.

Constitutions and

XXI. *Item isti constitutions bys
dilecti. The Communion to be thrice yearlye in the berthia
In every Parochial Church, and Chappell where Sacra-
ments are to be administered within this Realme,
the holy Communion shall be ministred by the Par-
son, Vicar or Minister, so often, and at such times as e-
very Parishioner may convenientlie at the Instansce
in this yere (whereof the feast of Easter turbotone)
according as they are appoynted by the Booke of
Common Prayer. Provided, that every Minister, as
often as he administreth the Communion, shall first
receive the Sacrament himselfe. Furthermore, no
Bread or Wine newly brought shall be used, but first
the words of Institution shall be rehearsed when the
sayd Bread, and Wine be present upon the Commu-
nion Table. Likewise the Minister shal deliver both
the Bread, and the Wine to every Communioner se-
verally.*

XXII.

Warning to be given beforehand for the Communion.
Vvereas every Lay person is bound to receive
the holy Communion thrice every yere,
and many notwithstanding doe not receive the Sacra-
ment once in a yere. We doe require every Minister
to give warning to his Parishioners publickly in the
Church at Morning prayer, the Sunday before every
time of his administering that holy Sacrament, for their
better preparation of themselves: Which sayd war-
ning, We enioyne the Lay Parishioners to accept, and
abey, under the penalty, and danger of the Law.

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XXIII.

Students in Colledges to receive the Communion four times yearly.

In all Colledges and Halls within both the Universities, the Masters, and Fellowes, such especially as have any Pupils, shall be carefull, that all their sayd Pupils, and the rest ~~as~~ remayne amongst them, be well brought up, and thorowly instructed in poynts of Religion, and that they doe diligently frequent publique Service, and Sermons, and receive the holy Communion: which we ordaine to be administered in all such Colledges, and Halls the first or second Sundayes of every moneth, requiring all the sayd Masters, Fellowes, and Schollers, and all the rest of the Students, Officers, and all other the servants there so to be ordered, that every one of them shall communicate four times in the yeare at the least, kneeling reverently, and decently upon their knees according to the order of the Communion booke prescribed in that behalfe.

XXIV.

Copes to be worn in Cathedrall Churches, by those that administer the Communion.

In Cathedrall, and Collegiate Churches, the holy Communion shall be administered upon principall Feast dayes, sometimes by the Bishop, if he be present, and sometimes by the Deane: and at sometimes by a Canon or Prebendary, the principall Minister using a decent Cope, and being assisted with the Gospeller, and Epistler agreeably, according to the Advertisement published Anno 7. Eliz. the sayd Communion to be administered at such times, and

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with such limitation, as is Specified in the Booke of Common Prayer. Provided, that no such limitation by any construction shall be allowed of, but that all Deanes, Wardens, Masters, or heads of Cathedrall, and Collegiate Churches, Prebendaries, Canons, Vicars, Peti-canons, Singing-men, and all others of the Foundation, shall receive the Communion four times yearely at the least.

X V.

Surplices, and Hoods to be worn in Cathedrall Churches when there is no Communion.

IN the time of Divine service, and Prayers in all Cathedrall, and Collegiate Churches, when there is no Communion, it shall be sufficient to weare Surplices: saying that all Deanes, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries being Graduates, shall dayly at the times both of prayer, and preaching, weare with their Surplices, such Hoods as are agreeable to their degrees.

X X V I.

Notorious offenders not to be admitted to the Communion.

No Minister shall in any wise admitte to the recei-
ving of the holy Communion, any of his Cure
or Flocke which be openly knowne to live in sinne
notorious, without Repentance. Nor any who have
maliciously, and openly contended with their neig-
bours, untill they shall be reconciled: Nor any
Church-wardens or Side-men, who having taken
their oathes to present to their Ordinaries all such
publicke offences as they are particularly charged
to

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to enquire of in their severall Parishes shall, (notwith-
standing their sayd oaths, and that their faythfull
discharging of them, as the chiefe meane whereby
publike sinne, and offences may be reformed, and
punished) wittingly, and willingly, desperatly, and
irreligiously incurre the horrible crime of Perjury,
eyther in neglecting or in refusing to present such of
the sayd enormities, and publique offences, as they
know themselves to be committed in their sayd Par-
ishes, or are notoriously offensive to the Congregation
there: although they be urged by some of their neigh-
bours or by their Minister, or by their Ordinary him-
selfe, to discharge their consciences by presenting of
them, and not to incurre so desperately the sayd hor-
rible sinne of perjury.

XXVII.

Schismatiques not to be admitted to the Communion.

No Minister, when he celebrateth the Com-
munion, shall wittingly administer the same
to any but to such as kneele, under paine of suspensi-
on, nor under the like paine to any that refuse to be
present at publique Prayers, according to the Or-
ders of the Church of *England*, nor to any that are
common, and notorious depravers of the Booke of
Common Prayer, and administration of the Sacra-
ments, and of the Orders, Rites, and Ceremonies
therein prescribed, or of any thing that is contayned
in any of the Articles agreed upon in the Convoca-
tion 1562. or of any thing contayned in the Booke
of ordering Priest, and Bishops, or to any that have
spoken against, and depraved his Majesties Sov-
reigne

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reigne Authority in causes Ecclesiastical. Except every such person shall first acknowledge to the Minister before the Church-wardens, his Repentance for the same, and promise by word (if he cannot write) that he will doe no more: and (except if he can write) he shall first doe the same under his handwriting to be delivered to the Minister, and by him sent to the Bishop of the Diocese, or Ordinary of the place. Provided that every Minister so repelling any (as is specified either in this or the next precedent Constitution) shall upon complaint, or being required by the Ordinary, signify the cause thereof unto him, and thereupon obey his order, and direction.

XXVII.

Strangers are not to be admitted to the Communion.

The Church-wardens or Quest-men, and their Assistants, shall marke as well as the Minister, whether all, and every of the Parishioners, come so often every yeare to the holy Communion as the Lawes and our Constitutions doe require. And whether any strangers come often, and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they be admitted to the Lords Table amongst others: which they shall forbid, and remit such home to their owne Parish Churches, and Ministers there to receive the Communion with the rest of their owne neyghbours.

XXVIII.

Fathers not to be Godfathers in Baptisme, nor children not Communicants.

No Parent shall be urged to be present, nor be admitted to answere as Godfather for his

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his owne childe: nor any God-father or God-mother shall be suffered to make any other answere, or speche, then by the Booke of Common prayere is prescribed in that behalfe. Neyther shall any person be admitted God-father or God-mother to any child at christning or confirmation, before the sayd person so undertaking hath received the holy Communion.

XXX.

The lawfull use of the croffe in Baptisme explained.

VVe are sorry that his Majesties most Princely care, and paines taken in the conference at *Hampden Courte*, amongst many other poynts, touching this one of the croffe in Baptisme, hath taken no better effect with many; but that still the use of it in Baptisme is so greatly stukke at, and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple as might any way trouble the consciences of them who are indeed rightly religious, following the roiall steps of our most worthy King, because he therein followeth the Rules of the Scriptures, and the practice of the *Primitive Church*: we doe command to all the true members of the *Church of England*, these our directions, and observations ensuing.

First, it is to be observed, that although the *Jews*, and *Ethnickes* derided both the Apostles, and the rest of the Christians for preaching, and believinge in him who was crucified upon the croffe; yet all, both Apostles, and Christians were so farre from being disengaged from their profession by the ignominy of the croffe, as they rather rejoiced, and triumphed in it.

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Yea, the Holy Ghost by the mouthes of the Apostles did honour the name of the crosse (being latehill among the *Leuies*) so faire, that under it He comprehended not onely Christ crucified, but the force, effect, and merits of his Death, and Passion, with all the comforts, fruits, and promises which we receive or expect thereby.

Secondly, the honour, and dignity of the Name of the crosse, begat a reverend estimation even in the Apostles times (for ought that is knowne to the contrary) of the signe of the crosse: which the Christians shortly after used in all their actions, thereby making an outward shew, and profession even to the astonishment of the *Leuies*, that they were not ashamed to acknowledge him for their Lord, and Saviour, who dyed for them upon the crosse. And this signe they did not onely use themselves with a kinde of glory, when they met with any *Leuies*, but signed therewith their children when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in Baptisme, the name of the crosse did represent. And this use of the signe of the crosse in Baptisme was held in the *Primitive Church*, as well by the *Greekes* as the *Latines*, with one consent, and great applause. At what time, if any had opposed themselves against it, they would certainly have beene censured as enemies of the name of the crosse, and consequently of Christ's merits, the signe whereof they could no better endure. This continual, and generall use of the signe of the crosse, is evident by many testimonies of the ancient Fathers.

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Thirdly, it must be confessed, that in processe of time, the signe of the crosse was greatly abusid in the Church of *Rome*, especially after that compa-
tion of Popery had once possessed it. But the abuse
of a thing doth not take away the lawfull use of it.
Nay, so faire was it from the purpose of the Church
of *England*, to forsake, and reje^ct the Churches of
Italy, *France*, *Spaine*, *Germany*, or any such like
Churches, in all things which they held, and practised,
that as the Apology of the Church of *England* con-
fesseth, it doth with reverence retayne those cere-
monies which doe neyther endamage the Church
of G O D, nor offend the minds of sober men: and
onely departed from them in those particular poynts,
wherin they were fallen both from themselues in
their ancient integrity, and from the Apostolical
Churches which were their first founders. In which
respect, amongst some other very ancient cere-
monies, the signe of the crosse in Baptisme hath beene
retained in this Church, both by the judgment, and
practice of those reverend Fathers, and great Divines,
in the dayes of King *Edward* the sixt, of whom some
constantly suffred for the profession of the truth: and
others being exiled in the time of *Queene Mary*, did
after their returne, in the beginning of the Reigne of
our late dread Sovereigne, continually defend, and use
the same. This resolution, and practice of our Church
hath beene allowed, and approved by the censure up-
on the Communion Booke in King *Edward* the sixt
his dayes, and by the harmony of confession of lat-
ter yeres: because indeed, the use of this signe in
Baptisme, was ever accompanied heere with such
suffici-

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sufficient cautions, and exceptions against all Popish superstition, and error, as in the like cases are eyther fit or convenient.

First, the Church of *England* since the abolishing of Popery hath ever held, and taught, and so doth hold, and teach still, that the signe of the crosse used in Baptisme, is no part of the substance of that Sacrament: For when the Minister dipping the Infant in Water, or laying Water upon the face of it (as the manner also is) hath pronounced these words, *I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost,* the Infant is fully, and perfectly baptiz'd. So as the signe of the crosse being afterwards used, doth eyther adde any thing to the vertue or perfection of Baptisme, nor being omitted, doth detract any thing from the effect, and substance of it.

Secondly, it is apparent in the Communion Booke, that the Infant baptiz'd is by vertue of Baptisme, before it be signed with the signe of the crosse, received into the congregation of Christ's flocke as a perfect member thereof, and not by any power ascribed unto the signe of the crosse. So that the very remembrance of the crosse, which is very precious to all them that rightly believe in *Iesu Christ,* and in the other respects mentioned, the Church of *England* hath retained still the signe of it in Baptisme, following therein the Primitive, and Apostolicall Churches, and accounting it a lawfull outward ceremony, and honourable badge, whereby the Infant is dedicated to the service of him that died upon the crosse, as by the words used in the Booke of Common prayer, it may appeare.

Lastly,

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Lastly, the use of the signe of the croſſe in Baptiſme, being thus purged from all Popiſh ſuperiſtition, and error, and reduced in the Church of Englaſd, to the primary Inſtitution of it, upon thoſe true Rules of Doctrine concerning things iudicious, which are conformant to the Word of God, and the judgments of all the ancient Fathers: We hold the part of every private man, both Minister, and other reverently to attaine the true course of it preſcribed by publique Authority, conſidering that things of themſelues iudicious, doe in ſome ſort alter their natures, when they are eithere commanded or forbiden by a lawfull Magiſtrate: and may not be omitted at every mans pleasure contrary to the Law, when they be commanded, nor used when they are prohibited.

Ministers their Ordination,

Function, and Charge.

XXXI.

Fourre ſolemne times appointed for the making of Ministers.

Even ſo much as the ancient Fathers of the Church led by example of the Apoſtles, appoynted Prayers, and Fasts to be uſed at the ſolemne ordring of Ministers, and to that purpoſe alotted certayne times, in which onely ſacred Orders might be given or conſentred: We following their holy, and Religious example, doe conſtitute, and decree, That no Deacons or Ministers be ordayneſt, and made; but only

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only upon the Sundayes immediately following *Ieiunia quatuor temporum*, commonly called Ember weekes appointed in ancient time for Prayer, and Fasting (purposely for this cause as their first Institution) and so continued at this day in the Church of England. and that this be done in the Cathedral or Parish Church where the Bishop resideth, and in the time of Divine Service, in the presence not only of the Archdeacon but of the Deane, and two Prebendaries at the least, or (if they shall happen by any lawfull cause to be let or hindred in the presence of some other grave Parsons being masters of Arts at the least, and allowed for publique Preachers.

XXXII. *None to be made Deacon, and Minister both in one day.*

The Office of a Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the *Primitive Church*: We doe ordaine, and appoynt, that hereafter no Bishop shall make any person of what qualities or gifts soever, a Deacon, and a Minister both together upon one day: but that the order in that behalfe prescribed in the booke of making, and consecrating Bishops, Priests, and Deacons, be strictly observed. Not that alwayes every Deacon should be kept from the Ministry for a whole yeare, when the Bishop shall finde good cause to the contrary: but that there being now fourte times appoynted in every yeare for the ordination of Deacons, and Ministers, there may ever be some time of triall of their behaviour in the office of Deacon,

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The sisters of such as are to be made Ministers, mon-

IT hath beene long since provided by many decrees of Ancient Fathers, That none shoulde be admitted eyther Deacon or Priest, wher had not first some certaine place where he mighte use his Function. According to which examples we doe ordaine, that henceforth no person shalbe admitted into sacred Orders, except he shalbe at that time exhibit to the Bishop of whom he desireth Imposition of hands, a presentation of himselfe to some Ecclesiasticall preferment then voyd in that Diocese, or shall bring to the sayd Bishop a true, and undoubted certificate, that eyther he is provided of some Church within the sayd Diocese, where he may attch the cure of soules, or of some Ministers place vacant, eyther in the Cathedrall Church of that Diocese, or in some other Collegiat Church thereto also situate, where he may execute his Ministry: or that he is a Fellow, or in right as a Fellow, or to be a Conduict or Chapleyne in some Colledge in Cambridge, or Oxford: except he be a Master of Arts of five yeetes standing, that liyeth of his owne charge in eyther of the Universities, or except by the Bishop himselfe, that doth ordayne him Minister, to be shortly after to be admitted eyther to some Benefice or Curatleship then voyd. And if any Bishop shall admit any person into the Ministry that hath none of these titles as is aforesayd, then he shall keape, and mainayne him with all things necessary, till he doe pre-

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sent him to some Ecclesiastical living. And if the said Bishop shall refuse so to doe, he shall be suspended by the Archbishop, being classified with another Bishop, from giving of Orders by the space of a yere.

xxxviii yere yd 1551. iiii. gret. churche. 104
b. *The quality of such as are to be made Ministers.*

No Bishop shall henceforth admit any person into sacred Orders, which is not of his owne Diocesse, except he be cyther of one of the Universities of this Realme, or except he shall bring letters Dimissory (so termed) from the Bishop of whose Diocesse he is, and desiring to be a Deacon, is three and twenty yeres old, and to be a Priest four, and twenty yeres complete, and hath taken some degree in Schoole in syther of the sayd Universities, or at the least, except he be able to yeeld an account of his faith in Latin according to the Articles of Religion approved in the Synode of the Bishops, and Cleargy of this Realme 1552, and to confirme the same by sufficient testimonies out of the holy Scriptures; and except moreover, he shall then exhibit letters Testimoniall of his good life, and conversation under the Seal of some Colledge in Cambridge or Oxford, where before he remained, or of three or fourte grave Ministers together with the subscription, and testimony of other credible persons, who have knowne his life, and behaviour by the space of three yeres next before.

xxxv. b. *The examination of such as are to be made Ministers.*

The Bishop, before he admit any person to holy Orders, shall diligently examine him in the presence

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gence of those Ministers that shall assist him at the Imposition of bands. And if the sayd Bishop have any lawfull impediment, he shall cause the sayd Ministers carefully to examine every such person so to be ordered. Provided that they who shall assist the Bishop in examining, and laying on of bands, shall be of his Cathedrall Church, if they may conveniently be had, or other sufficient Preachers of the same Diocese, to the number of three at the least. And if any Bishop or Suffragan shall admit any to sacred Orders who is not so qualified, and examined as before we have ordayne: the Archbishop of this Province having notice thereof, and being assisted therein by one Bishop, shall suspend the sayd Bishop, or Suffragan so offending, from making eyther Deacons or Priests for the space of two yees.

X X X V I I.

Subscription required of such as are to be made Ministers.

NO person shall hereafter be received into the Ministry, nor eyther by Institution or Collation admitted to any Ecclesiasticall living nor suffered to Preach, to Catechize, or to be a Lecturer, or Reader of Divinity in eyther Vniversities, or in any Cathedrall or Collegiat Church, City or Market Towne, Parish Church, Chappell, or in any other place within this Realme, except he be licenced eyther by the Archbishop, or by the Bishop of the Diocese, (where he is to be placed) under their hands, and Seales, or by one of the two Vniversities under their Seale likewise, and except he shall first sub-

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scribe

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scribe to these three Articles following in such manner, and form as we have here appoynted.

1. That the Kings Majestie under God, is the onely supreme Governour of this Realme, and of all other his Highnesse Dominions, and Countreys, as well in all spirituall or Ecclesiasticall things or causes, as Temporall: and that no sondaigne Prince, Person, Prelate, State, or Porenctary, have or ought to have any Jurisdiction, Power, Superiority, Preemnence, or Authority Ecclesiasticall or Spirituall, within his Majesties sayd Realmes, Dominions, and Countreys.

2. That the Booke of Common Prayer, and of ordering of Bishops, Priests, and Deacons, contayneth in it nothing contrary to the Word of God, and that it may lawfully be used, and that he himselfe will use the forme in the sayd booke prescribed in publique Prayer, and Administration of the Sacraments, and none other.

3. That he alloweth the booke of Articles of Religion agreed upon by the Archbishops, and Bishosps of both Provinces, and the whole Clergy in the Convocation holden at London in the yeare of our Lord God, one thousand five hundred sixty, and two: and that he acknowledgeth all, and every the Articles therein contained, being in number nine, and thirty, besides the ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall for the avoyding of all ambiguities subscribe in this order, and forme of words, setting downe both his Christen, and surname, viz. I N. N. doe
willingly

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willingly, and ex animo, subscribe to these three Articles above mentioned, and to all things that are conayned in them. And if any Bishop shall ordayne, admitt, or license any as is aforesayd, except he first have subscribed in manner and forme as here we have appoynted, he shall be suspended for giving of Orders, and Licences to preach for the space of twelue moneths. But if eyther of the Universities shall offend therin, we leave them to the danger of the Law, and his Majesties censure.

XXXVII. And they wch shall be licensed to preach, shall subscribe before the Diocesan.

None licenced, as is aforesayd, to preach, reade, Lecture, or Catechize, comming to reside in any Diocese, shall be permittid there to Preach, Reade, Lecture, Catechize, or minister the Sacra-ments, or to execute any other Ecclesiastical Function (by what authority soever he be thereunto admitted) unlesse he first consent, and subscribe to the three Articles before mentioned, in the presence of the Bishop of the Diocese wherein he is to Preach, Read, Lecture, Catechize, or administer the Sacra-ments, as aforesayd.

XXXVIII. And they wch shall be licensed to preach, shall subscribe before the Diocesan.

If any Minister, after he hath once subscribed to the sayd three Articles, shall omit to use the forme of Prayer, or any of the Orders or Ceremonies prescribed in the Communion booke, let him be

F 2 suspended:

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suspended: and if after a moneth he doe not reforme, and submit himselfe, let him be excommunicated: and then if he shall not submit himselfe within the space of another moneth, let him be deposed from the Ministry.

Caution for Injunction of Ministers into Benefices.

That no Bishop shall institute any to a Benefice, who

No Bishop shall institute any to a Benefice, who hath beeene ordayned by any other Bishop, except he first shew unto himbls Letters of Orders, and bring him a sufficient testimony of his former good life, and behaviour, and if the Bishop shall require it: and lastly shall appeare upon the due examination, to be worthy of his Ministry.

And a Caution against Symony as Injunction into Benefices.

To avoyde the detestable sinne of Symony, be-cause bying, and selling of spirituall, and Eccle-
siasticall Functiones, Offices, Promotions, Dignities,
and Livings: is execrable before GOD, therefore the
Archbishop, and alI, and every Bishop or Bishops,
or any other person or persons, having authority
to Admit, Institute, Collate, Install, or to confirme
the Election of any Archbishop, Bishop, or other
person or persons to any Spirituall or Ecclesiasticall
Function, Dignity, Promotion, Title, Office, Juris-
diction, Place, or Benefice with Cure or without
Cure, or to any Ecclesiasticall living whatsoever,
shall before every such Admission, Institution, Col-
lation, Installation or Confirmation of Election,
respectively

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respectively minister to every person hereafter to be Admitted, Instituted, Collated, Installed, or confirmed in or to any Arch-bisopricke, Bishopricke, or other Spirituall or Ecclesiasticall Function, Dignity, Promotion, Title, Office, Jurisdiction, Place, or Benefice with Cure or without Cure, or in any Ecclesiasticall living whatsoever, this Oath in manner, and forme following, the same to be taken by every one whom it concerneth in his owne person, and not by a Proctor: *I N. N. doe swaere; that I have made no Symoniall payment, contract or promise, directly or indirectly, by my selfe or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for concerning the procuring, and obtaining of this Ecclesiasticall Dignity, Place, Preferment, Office, or Living, (respectively, and particularly naming the same wherunto he is to be Admitted, Instituted, Collated, Installed, or Confirmed) nor will at any time hereafter performe or satisfie any such kindes of payment, contract or promise made by any other without my knowledge or consent: So helpe me God, through Iesu Christ.*

XLI.

Licences for Plurality of Benefices limited, and Residence enjoyed.

NO Licence or Dispensation for the keeping of more Benefices with Cure then one, shall be granted to any, but such ones as shall be thought very well worthy of his learning, and very well able, and sufficient to discharge his doety; that is, who shall have taken the degree of a Master of Arts at the least in one of the Universities of this Realme;

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and be a publique, and sufficient Preacher licensed. Provided alwaies that he be by a good, and sufficient caution bound to make his personall Residence in each his sayd Benefices for some reasonable time in every yeere: and that the sayd Benefices be not more then thirty miles distant asunder: and lastly, that he have under him in the Benefice where he doth not reside, a Preacher lawfully allowed, that is able sufficiently to teach, and instruct the people.

X L I I.

Residence of Deanes in their Churches.

Every Deane, Master, or Warden, or chiefe Gover-
nor of any Cathedrall or Collegiat Church, shall
be resident in his said Cathedrall or Collegiat Church
four-score, and ten dayes *Continuall* or *Division* in every
yeere at the least, and then shall continue there in pre-
aching the Word of God, and keeping good hospitality,
except he shall be otherwise let with weighty, and ur-
gent causes to be approved by the Bishop of the Dio-
cese, or in any other lawfull sort dispensed with. And
when he is present, he, with the rest of the Canons or
Prebendaries resident, shall take speciall care, that the
Statutes, and laudable customes of their Church,
(not being contrary to the Word of God, or pre-
rogative Royall) the Statutes of this Realme being in
force concerning Ecclesiasticall Orders, and all other
Constitutions now set forth, and confirmed by his
Majesties Authority, and such as shall be lawfully
enjoyed by the Bishop of the Diocese in his Vi-
sitation according to the Statutes, and customes of
the

Canons Ecclesiastical.

the same Church, of the Ecclesiastical Lawes of this Realme, be diligently observed, and that the Petty-Canons, Vicars chorall, and other Ministers of their Church, be urged to the study of the holy Scriptures: and every one of them to have the New Testament not onely in English, but also in Latin.

XLFI.

Deanes, Prebendaries to preach during their Residence.

He Deane, Master, Warden, or chiefe Goverour, Prebendaries, and Canoris in every Cathedrall, and Collegiat Church, shall not onely preach there in their owne persons so often as they are bound by Law, Statute, Ordinances, or Custome; but shall likewise preach in other Churches of the same Diocesse where they are resident, and especially in those places whence they or their Church receive any yeerely rents or profits: And in case they themselves be sickle, or lawfully absent, they shall substitute such licenced Preachers to supply their tunnes, as by the Bishop of the Diocesse shall be thought meete to preach in Cathedrall Churches. And if any otherwise neglect or omit to supply his course, as is aforesayd, the offender shall be punished by the Bishop, or by him or them to whom the Iurisdiction of that Church appertaineth, according to the quality of the offence.

XLIIIE.

Prebendaries to be Resident upon their Benefices.

NO Prebendaries nor Canons, in Cathedral or Collegiat Churches, having one or more Bene.

Constitutions, and

Benefices with Cure (and not being Residentaries in the same Cathedral or Collegiate Churches.) shall under colour of the sayd Prebends, absent themselves from their Benefices with Cure above the space of one whole moneth in the yeere, unlesse it be for some urgent cause; and certayne time to be allowed by the Bishop of the Diocesse. And such of the sayd Canons, and Prebendaries as by the Ordinances of the sayd Cathedral or Collegiat Churches doe stand bound to be resident in the same, shall so among them selues sort, and proportion the times of the yeere, concerning residence to be kept in the sayd Churches, as that some of them alwaies shall be personally resident there: and that all those who be, or shall be Residentaries in any Cathedral or Collegiate Churches, shall after the dayes of their Residency appoynted by their locall Statutes, and Customes expired, presently repayre to their Benefices, or some one of them, or to some other charge where the Law requireth their presence, thereto to discharge their duties according to the Lawes in that case provided. And the Bishop of the Diocesse shall see the same to be dueley performed, and put in execution.

XLV.

Beneficed Preachers being resident upon their livings, to preach every Sunday.

EVery Beneficed man allowed to be a Preacher, and residing on his Benefice, having no lawfull impediment, shall in his owne Cure, or in some other Church or Chappell, where he may conveniently neere adjoyning, (where no Preacher is) preach

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preach one Sermon every Sunday of the yeere, where-
in he shall soberly, and sincerely divide the Word of
truth to the glory of God, and to the best edification
of the people.

XLVI.

Beneficed men not preachers to procure manerly Sermons.

EVery beneficed man not allowed to be a Preacher,
shall procure Sermons to be preached in his Cure
once in every moneth, at the least, by preachers lawfully
licensed, if his living in the judgment of the Ordin-
ary, will be able to beare it. And upon every Sunday
when there shall not be a Sermon preached in his
Cure, he or his Curate shall reade some one of the
Homilies prescribed, or to be prescribed by authority
to the intent aforesayd.

XLVII.

*Absence of Beneficed men to be supplied by Curats that
are allowed preachers.*

EVery Beneficed man licenced by the Lawes of
this Realme, upon urgent occasions of other ser-
vice not to reside upon his Benefice, shall cause
his Cure to be supplied by a Curate that is a sufficient,
and licensed Preacher, if the worth of the Benefice will
beare it. But whosoever hath two Benefices, shall
maintaine a Preacher licensed, in the Benefice where
he doth not reside, except he preach himselfe at both
of them usually.

G

None

Constitutions, and

XLVIII.

Note to be Curats but allowed by the Bishop.

No Curat or Minister shall be permitted to serue in any place, without Examination, and Admission of the Bishop of the Diocese or Ordinary of that place having Episcopall Jurisdiction, in writing under his hand, and seale, having respect to the greatnesse of the Cure, and meetenesse of the party. And the sayd Curats, and Ministers, if they remove from one Diocese to another, shall not be by any meanes admitted to serue without testimony of the Bishop of the Diocese, or Ordinary of the place, as aforesayd, whence they came, in writing, of their honesty, ability, and conformity to the Ecclesiasticall Lawes of the Church of *England*. Nor any shall serue more then one Church or Chappell upon one day, except that Chappell be a member of the Parish Church, or united thereunto: and unlesse the sayd Church or Chappell where such a Minister shall serue in two places, be not able in the judgment of the Bishop or Ordinary, as aforesayd, to mainetayne a Curat.

XLIX.

Ministers nor allowed preachers, may not expound.

No person whatsoever not examined, and approved by the Bishop of the Diocese, or not licensed, as is aforesayd, for a sufficient or convenient Preacher, shall take upon him to expound in his owne Cure, or elsewhere, any Scripture, or matter, or doctrine, but shall onely study to reade plainly, and aptly (without glozing or adding) the *Homilies* already set forth, or hereafter to be published by lawfull

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lawfull Authority, for the confirmation of the true Faith, and for the good instruction, and edification of the people.

L.

Strangers not admitted to preach without shewing their Licence.

Neither the Minister, Church-wardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chappels, but such as by shewing their Licence to preach, shall appeare unto them to be sufficiently authorized thereunto, as is aforesayd.

L.I.

Strangers not admitted to preach in Cathedrall Churches without sufficient authority.

THE Deanes, Presidents, and Residentiaries of any Cathedrall or Collegiat Church, shall suffer no stranger to preach unto the people in their Churches, except they be allowed by the Arch-bishop of the Province, or by the Bishop of the same Diocesse, or by cyther of the Universities. And if any in his Sermon shall publish any doctrine, eyther strange or disagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the Convocation house, *Anno 1562.* or from the booke of Common Prayer, the Deane or the Residents shall by their Letters subscribed with some of their hands, that heard him, so soone as may be, give notice of the same to the Bishop of the Diocesse, that he may determine the matter, and take such order therein as he shall thinke convenient.

Constitutions, and

L I I.

The names of strange Preachers to be noted in a booke.

THAT the Bishop may understand (if occasion so require) what Sermons are made in every Church of his Diocese, and who presume to preach without licence, the Church-wardens, and Side-men shall see that the names of all preachers which come to their Church from any other place, to be noted in a booke, which they shall have ready for that purpose: wherein every preacher shall subscribe his Name, the day when he preached, and the name of the Bishop of whom he had licence to preach.

L I I.

No publique opposition betwene Preachers.

IF any Preacher shall in the Pulpit particularly, or namely of purpose, impugne or confute any doctrine delivered by any other Preacher in the same Church, or in any Church neare adjoyning, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to doe in that case, because upon such publique dissenting, and contradicting there may grow such offence, and disquietnesse unto the people: the Church-wardens or party grieved shall forthwith signifie the same to the sayd Bishop, and not to suffer the sayd Preacher any more to occupie that place which he hath once abused, except he faythfully promise to forbear all such matter of contention in the Church, untill the Bishop, hath taken further order therein, who shall with all convenient speed so proceede therein, that publique satisfaction may be made in the congregation where

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where the offence was given. Provided that if eyther of the parties offending doe appeale he shall not be suffered ~~pendente lite~~, to remaine in his place, but also his ~~assistant~~ and ~~substitutus~~ to be sent to him, and so shall **L. I. I. I.** be done.

The Licences of Preachers refusing Conformity, to be void.

Iff any man licensed heretofore to preach, by any Arch-bishop, Bishop, or by eyther of the Universities, shall at any time from henceforth refuse to conform himselfe to the Lawes, Ordinances, and Rites Ecclesiastical established in the Church of *England*, he shall be admonished by the Bishop of the Diocese, or Ordinary of the place, to submit himselfe to the use, and due exercise of the same. And if after such admonition, he doe not conform himselfe within the space of one moneth, We determine, and doeece, that the Licence of every such Preacher shall thereupon be utterly void, and of none effect.

L. V.

The forme of a Prayer to be used by Preachers before their Sermons.

Before all Sermons, Lectures, and Homilies, Preachers, and Ministers shall move the people to joyne with them in prayer in this forme, or to this effect, as briefly as conveniently they may. Ye shall pray for Christys holy Catholike Church, that is, for the whole Congregation of Christian people dispersed throughout the whole world, and especially for the Churches of *England*, *Scotland*, and *Ireland*. And herein I require you most especially

Constitutions, and

to pray for the Kings most excellent Majestie our Sov-
aigne Lord CHARLES, King of England, Scotland,
France, and Ireland, Defender of the Fayth, and Su-
preme Goverour in these his Realmes, and all other
his Dominions, and Countreys, over all persons, in all
causes aswell Ecclesiasticall as temporall. Yee shall
also pray for our gracious Queene MARY, the Prince
Palatine, Lady ELIZABETH, and her Royall Issue.
Yee shall also pray for the Ministers of Gods holy
Word, and Sacraments, aswell Arch-bishops, and
Bishops, as other Pastours, and Curats. Yee shall also
pray for the Kings most honourable Councell, and for
all the Nobility, and Magistrates of this Realme, that
all, and every of these in their severall callings, may
serve truely, and painefully to the glory of God, and
the edifying, and well governing of his people, remem-
bering the account that they must make. Also yee
shall pray for the whole Commons of this Realme,
that they may live in true Fayth, and feare of God, in
humble obedience to the King, and brotherly charity
one to another. Finally, let us prayse God for all those
which are departed out of this life in the fayth of
Christ, and pray unto God that we may have grace to
direct our lives after their good example: that this
life ended, we may be made partakers with them of
the glorious Resurrection in the life everlasting. Al-
waies concluding with the Lords Prayer.

Preach

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LVI.

*Preachers, and Lecturers to reade Divine Service, and ad-
minister the Sacrament twice a yeere at the least.*

Every Minister being possessed of a Benefice that hath Cure, and charge of soules, although he chiefly attend to preaching, and hath a Curate under him to execute the other duties, which are to be performed for him in the Church, and likewise every other stipendary Preacher that readeth any Lecture, or Catechizeth, or preacheth in any Church or Chappell, shall twice at the least every yeere reade himselfe the Divine Service, upon two severall Sundayes publiclye, and at the usuall times, both in the forenoone, and afternoone in the Church which he so possesseth, or where he Readeth, Catechizeth, or Preacheth, as is aforesayd, and shall likewise as often in every yeere administer the Sacraments of Baptisme (if there be any to be baptized) and of the Lords Supper, in such manner, and forme, and with the observation of all such rites, and ceremonies as are prescribed in the Booke of Common Prayer in that behalfe: which if he doe not accordinglye performe, then shall he that is possessed of a Benefice (as before) be suspended, and he that is but a Reader, Preacher, or Catechizer, be removed from his place by the Bishop of the Diocese, untill he or they shall submit themselues to performe all the sayd duties, in such manner, and forme as before is prescribed.

Confessions, and

L V I I .

The Sacraments not to be refused at the hands of unpreaching Ministers.

VHereas divers persons seduced by false teachers, doe refuse to have their children baptiz'd by a Minister that is no preacher, and to receive the holy Communion at his hands in the same respect, as though the vertue of those Sacraments did depend upon his ability to preach: Forasmuch as the doctrine both of Baptisme, and of the Lords Supper is sufficiently set downe in the Booke of Common prayer to be used at the administration of the Sacraments, as nothing can be added unto it that is materiall, and necessary: We doe require, and charge every such person seduced as aforesayd, to reformed that their wilfulness, and to submit himselfe to the order of the Church in that behalfe, both the sayd Sacraments being equally effectuall, whether they be ministred by a Minister that is no preacher, or by one that is a preacher. And if any hereafter shall offend herein, or leave their owne Parish Churches in that respect, and communicate or cause there children to be baptiz'd in other Parishes abroad, and will not be moved thereby to reformed that their error, and unlawfull course: let them bee presented to the Ordinary of the place by the Minister, Church wardens, and Side-men or Quest-men of the parishes where they dwell, and there receive such punishment by Ecclesiasticall censures, as such obstinacy doth worthily deserve: that is, Let them (perfisiting in their wilfulness) be suspended, and then after a moneths further

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further obstinacy, Excommunicated. And likewise if any Parson, Vicar or Curat, shall after the publishing hereof, eyther receive to the Communion any such persons which are not of his owne Church, and Parish, or shall baptize any of their children, thereby strengthening them in their sayd errors: Let him be suspended, and not be released thereof, untill he doe faythfully promise that he will not afterwards offend therein.

L VIII.

Ministers reading Divint Service, and administering the Sacramentos, to weare Surplesse, and Graduats, therewithall Hoods.

Every Minister saying the publique prayers, or ministering the Sacraments or other Rites of the Church, shall weare a decent, and comely Surplesse with sleeves, to be provided at the charge of the Parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the distretion of the Ordinary. Furthermore such Ministers as are Graduats, shall weare upon their Surplesses at such time, such Hoods as by the orders of the Universities are agreeable to their degrees, which no Minister shall weare (being no Graduat) under paine of suspension. Notwithstanding it shall be lawfull for such Ministers as are not Graduates, to weare upon their Surplesses, instead of Hoods, some decent Tippet of blacke, so it be not silke.

H

Ministers

Constitutions, and

LIX.

Ministers to Catechize every Sunday.

Every Parson, Vicar, or Curat, upon every Sunday, and Holy-day before Evening Prayer, shall, for halfe an houre or more, examine, and instruct the youth, and ignorant persons, of his Parish, in the ten Commandements, the Articles of the Belife, and in the Lords Prayer: and shall diligently heare, instruct, and teach them the Catechisme set forth in the Booke of Common Prayer. And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices which have not learned the Catechisme, to come to the Church at the time appointed, obediently to heare, and to be ordered by the Minister, untill they have learned the same. And if any Minister neglect his duety herein, let him be sharply reproved upon the first complaynt, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himselfe, he shall wilfully offend therein againe, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then Excommunicated, and so remaine untill he will be reformed. And likewise if any of the sayd Fathers, Mothers, Masters, or Mistresses, Children, Servants, or Apprentices shall neglect their duties, as the one sort, in not causing them to come, and the other, in refusing to learne, as aforesayd, Let them be suspended by the Ordinaries, (if they be not children) and if they so persist by the space of a moneth, then let them be Excommunicated.

Confir.

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LX. *in the nexte booke fift and sixt
Confirmation to be performed once in three yeeres.*

Forasmuch as it hath beene a solemne, ancient, and laudable custome in the Church of God, continued from the Apostles time, that all Bishops should lay their hands upon children baptized, and instructed in the Catechisme of Christian Religion, praying over them, and blessing them: which we commonly call *Confirmation*: and that this holy action hath beene accustomed in the Church in former ages, to be performed in the Bishops Visitation every third yeere: We will, and appoynt, that every Bishop, or the Suffragan in his accustomed Visitation, doe in his owne person earefully observe the sayd custome. And if in that yeere by reason of some infirmitie, he be not able personally to visite, then he shall not omit the execution of that duty of *Confirmation* the next yeere after, as he may conveniently.

L XI.

Ministers to prepare children for confirmation.

Every Minister that hath Cure, and charge of soules, for the better accomplishing of the Orders, prescribed in the booke of Common prayer concerning *Confirmation*, shall take such especiall care as that none may be presented to the Bishop for him to lay his hand upon, but such as can render an account of their Fayth according to the Catechisme in the sayd Booke contayned. And when the Bishop shall assigne any time for the performance of that part of his duety, every such Minister shall

Constitutions, and

use his best endeavour to prepare, and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed.

LXII.

Ministers, nor to marry any persons without Banes or Licence.

No Minister upon payne of suspension per triennium *ipso facto*, shall celebrate Matrimony betwene any persons, without a Faculty or Licence granted by some of the Persons in these our Constitutions expressed, except the Banes of Matrimony have beene first published three severall Sundayes or Holy dayes in the time of Divine service in the Parish Churches or Chappels where the sayd parties dwell, according to the booke of Common Prayer. Neyther shall any Minister upon the like payne under any pretence whatsoever, joyne any Persons so licence in mariage at any unseasonable times, but onely betwene the houres of eight, and twelue in the forenoone, nor in any private place, but eyther in the sayd Churches or Chappels where one of them dwelleth, and likewise in time of Divine Service: nor when Banes are thrice asked (and no Licence in that respect necessary) before the Parents or Governours of the parties to be married being under the age of twenty, and one yeeres, shall eyther personally, or by sufficient testimony, signifie to him their consents given to the sayd marriage

Ministers

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LXIIII.

*Ministers of exempte Churches not to marry without Banes
or Licence.*

Every Minister who shall hereafter celebrate Marriage betwixt any persons contrary to our sayd Constitutions, or any part of them, under colour of any peculiar Liberty or Priviledge claymed to appertayne to certayne Churches, and Chappells, shall be suspended *per triennium*, by the Ordinary of the place where the offence shall be committed. And if any such Minister shall afterwards remove from the place where he hath committed that fault, before he be suspended, as is aforesayd, then shall the Bishop of the Diocesse, or Ordinary of the place where he remayneth, upon Certificate under the hand, and seale of the other Ordinary from whose jurisdiction he removed, execute that censure upon him.

LXIIII.

Ministers solemnely to bid Holy-dayes.

Every Parson, Vicar, or Curate shall in his severall charge declare to the people every Sunday at the time appoynted in the Communion Booke, whether there be any Holy-dayes or Fasting-dayes, the weeke following. And if any doe hereafter wittingly offend herein, and being once admonished therof by his Ordinary, shall againe omit that duety; let him be censured according to Law, untill he submit himselfe to the due performance of it.

Constitutions, and

L X V.

Ministers solemnly to denounce Recusants, and Excommunicants.

ALL Ordinaries shall in their severall Jurisdictions carefully see, and give order, that aswell those who for obstinate refusing to frequent Divine Service establisched by publique authority within this Realme of *England*, as those also (especially of the better sort, and condition) who for notorious contumacy or other notable crimes stand lawfully excommunicate; (unless within three moneths immediately after the sayd sentence of Excommunication pronounced against them, they resolute themselves, and obtaine the benefit of Absolution) be every sixe moneths ensuing, aswell in the Parish Church, as in the Cathedrall Church of the Diocesse in which they remaine, by the Minister openly in time of Divine Service upon some Sunday, denounced, and declared Excommunicate, that others may be thereby both admonished to refrayne their company, and society, and excited the rather to procure out a *Writ De Excommunicato capiendo*, thereby to bring, and reduce them into due order, and obedience. Likewise the Register of every Ecclesiasticall Court, shall yearely betweene *Michaelmas*, and *Christmas*, duly certifie the Arch bishop of the Province, of all, and singular the premises aforesayd.

L X VI.

Ministers to conferre with Recusants.

EVERY Minister being a Preacher, and having any Popish Recusant, or Recusants in his Parish, and

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and thought fit by the Bishop of the Diocesse, shall labour diligently with them from time to time, thereby to reclayme them from their errors. And if he be no Preacher, or not such a Preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take paynes with them for that purpose. If he can procure none, then he shall informe the Bishop of the Diocesse thereof, who shall not onely appoynt some neighbour Preacher or Preachers adjoyning, to take that labour upon them, but himselfe also (as his important affayres will permit him) shall use his best endeour by instruction, perswasion, and all good meanes he can devise, to reclayme both them, and all other within his Diocesse so affected.

LXVII.

Ministers to visit the sick.

When any person is dangerously sick in any Parish, the Minister or Curat (having knowledge thereof) shall resort unto him or her, (if the disease be not knowne or probably suspected to be infectious) to instruct, and comfort them in their distresse, according to the order of the Communion booke, if he be no Preacher: or if he be a Preacher, then as he shall think most needfull, and convenient. And when any is passing out of this life, a Bell shill be tolled, and the Minister shall not then slacke to doe his last dutie. And after the parties death (if it so fall out) there shall be rung no more but one short peale, and one other before the buriall, and one other after the buriall.

Min-

Constitutions, and

XLVII.

Ministers not to refuse to christen or bury.

No Minister shall refuse or delay to christen any childe according to the forme of the booke of Common Prayer, that is brought to the Church to him upon Sundayes or Holy dayes to be christened, or to bury any corper that is brought to the Church or Church-yard (convenient warning being given him thereof before) in such manner, and forme as is prescribed in the sayd booke of Common Prayer. And if he shall refuse to christen the one, or bury the other, except the party deceased were denounced excommunicated *Majori excommunicatis*, for some grievous and notorious crime, (and no man able to testifie of his repentance) he shall be suspended by the Bishop of the Diocese from his Ministry by the space of three moneths.

L X I X .

Ministers not to deferre Christening, if the child be in danger.

If any Minister being duly without any manner of collusion, informed of the weakenesse, and danger of death of any Infant unbaptized in his Parish, and theteupon desired to goe or come to the place where the sayd Infant remayneth, to baptize the same, shall eyther wilfully refuse to doe, or of purpose, or of grosse negligence shall so deferre the time, as when he might conveniently have resorted to the place, and have baptized the sayd Infant, it dieth through such his default unbaptized: the sayd Minister shall be suspended for three moneths, and before his restoration

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stitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incurre the like againe. Provided that where there is a Curat or a Substitute, this constitution shall not extend to the Parson or Vicar himselfe, but the Curat or Substitute present.

LXX.

Ministers to keepe a Register of Christnings, weddings, and Burials.

IN every Parish Church, and Chappell withing this Realme, shall be provided one parchment Booke at the charge of the Parish, wherein shall be written the day, and yeere of every Christning, Wedding, and Buriall, which have beene in the Parish since the time that the Law was first made in that behalfe, so farre as the ancient Booke thereof can be procured, but especially since the beginning of the Raigne of the late Queene. And for the safe keeping of the sayd booke, the Church-wardens at the charge of the Parish, shall provide one sure Coffer with three Locks, and Keyes, whereof the one to remaine with the Minister, and the other two with the Church-wardens severall, so that neyther the Minister without the two Church-wardens, nor the Church-wardens without the Minister, shall at any time take that Booke out of the sayd Coffer. And henceforth upon every Sabbath day, immediately after Morning or Evening Prayer, the Minister, and Church-wardens shall take the sayd Parchment Booke out of the sayd Coffer, and the Minister in the presence of the Church-wardens shall write, and

Constitutions, and

record in the sayd Booke, the names of all Persons Christned, together with the names, and surnames of their parents, and also the names of all persons married, and buried in that Parish, in the weeke before, and the day, and the yeere of every such Christening, Marriage, and Buriall: And that done, they shall lay up that Booke, in the Coffer as before: and the Minister, and Church-wardens unto every page of that Booke, when it shall be filled with such Inscription, shall subscribe their names. And the Church-wardens shall once every yeere within one moneth after the 25 day of March, transmit unto the Bishop of the Diocese or his Chancellor, a true copy of the names of all Persons Christned, Married, or Buried in their Parish in the yeere before (ended the sayd 25 day of March) and the certaine dayes, and moneths in which every such Christening, Marriage, and buriall was had, to be subscribed with the hands of the sayd Minister, and Church-wardens, to the end the same may faythfully be preserved in the Registry of the sayd Bishop, which Certificate shall be received without Fee. And if the Minister or Church-wardens shall be negligent in performance of any thing herein contayned, it shall be lawfull for the Bishop or his Chancellour to censure them, and proceed against every of them as contemners of this our Constitution.

LXXI.

Ministers not to preach or administer the Communion in private houses.

No Minister shall Preach or administer the holy Communion in any Private house, except it be

in

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in times of necessity, when any being eyther so impotent, as he cannot goe to the Church, or very dangerously sick, are desirous to be partakers of that holy Sacrament, under payne of suspension for the first offence, and Excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no Chappells dedicated, and allowed by the Ecclesiasticall Lawes of this Realme. And provided also under the payne before expressed, that no Chaplaynes doe preach or administer the Communion in any other places, but in the Chappells of the sayd houses, and that also they doe the same very seldom upon Sundayes, and Holy-dayes. So that both the Lords, and Masters of the sayd houses, and their families, shall at other times receive the holy Communion at the least once every yeere.

L X X I I.

Ministers not to appoint publique or private Fastes, or prophesies, or to exercise, but by authority.

NO Minister or Ministers shall without the Licence, and direction of the Bishop of the Diocese first obtained, and had under his hand, and Seale, appoint or keepe any solemne fasts, eyther publiquely or in any private houses, other then such as by law are or by publique authority shall be appointed, nor shall be wittingly present at any of them, under payne of suspension for the first fault, of Excommunication for the second, and of deposition from the Ministry for the third. Neyther shall any Minister not licensed, as is aforesayd, presume to appoint

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or hold any meetings for Sermons, commonly termed by some, Prophesies, or Exercises, in Market Townes or other places, under the sayd paines: Nor without such Licence to attempt upon any pretence whatsoever, eyther of possession or Obsession, by fasting, and prayers to cast out any Devill or Devils, under Payne of imputation of Imposture, or couzenage, and deposition from the Ministry.

LXXIII.

Ministers not to hold private Conventicles.

Forasmuch as all Conventicles, and secret meetings of Priests, and Ministers have beeene ever justly accounted very hurtfull to the state of the Church wherein they live; We doe now ordaine, and constitute, That no Priests or Ministers of the Word of God, nor any other persons shall meeete together in any private house or elsewhere to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the Church of *England*, or of the booke of Common Prayer, or of any part of the government, and Discipline now established in the Church of *England*, under Payne of Excommunication *ipso fado*.

LXXIII.

Decency in apparel enjoyed to Ministers.

The true, ancient, and flourishing Churches of Christ being ever desirous that their Prelacy, and Clergy might be had as well in outward reverence,

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rence, as otherwise regarded for the worthynesse of their Ministry, did thinke it fit by a prescript forme of decent, and comely Apparell, to haue them knowne to the people, and thereby to receive the honour, and estimation due to the especiall Messengers, and Ministers of Almighty God. We therefore following their grave judgment, and the ancient Cusome of the Church of *Englund*, and hoping that in time new tanglenesse of Apparell in some factious persons will die of ir selfe, doe constitute, and appoint, That the Arch-bishops, and Bishops shall not intermit to use the accustomed Apparell of their degrees. Likewise all Deanes, Masters of Colledges, Arch-deacons, and Prebendaries in Cathedall or Collegiate Churches, (beind Priests or Deacons) Doctors in Divinity, Law, and Physicke, Bachellors in Divinity, Masters of Arts, and Bachellors of Law having any Ecclesiasticall living, shall usually weare Gownes with standing collars, and sleeves straight at the hands, or wide sleeves, as is used in the Universities, with Hoods or Tippets of Silke or Sarcenet, and square Caps. And that all other Ministers, admitted onto be admitted into that Function, shall also usually weare the like Apparell, as is aforesayd, except Tippets onely. We doe further in like manner ordaine, That all the sayd Ecclesiasticall persons above mentioned, shall usually weare in their journies, Cloakes with sleeves, commonly called Priests Cloakes without guards, welts, long Buttons, or cuts. And no Ecclesiasticall persons shall weare any Coife, or wrought Night cap, but onely plaine Night caps of blacke Silke, Satten, or Velvet. In all which particulars

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concerning the Apparell here prescribed, our meaning is, not to attribute any holinesse or speciall worthinesse to the layd garments, but for decency, gravity, and order, as is before specified. In private houses, and in their Studies, the sayd persons Ecclesiasticall, may use any comely, and Schollerlike Apparell. Provided, that it be not cut or pinkt, and that in publique they goe not in their Dublet, and Hose, without Coats of Caff-sockes: and also that they wear not any light coloured Stockins. Likewise poore Beneficed men, and Curats, (not being able to provide themselues long Gownes) may goe in short Gownes, of the fashion aforesayd.

LXXV.

Sober conversation required in Ministers.

NO Ecclesiasticall persons shall at any time, other then for their honest necessities, resort to any Tavernes, or Ale-houses, neyther shall they board, or lodge in any such places. Furthermore, they shall not give themselves to any base, or servile labour, or to drinking or riot, spending their time idly by day or night, playing at Dice, Cardes, or Tables, or any other unlawfull game: but at all times convenient, they shall heare or reade some, what of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, alwaies doing the things which shall appertaine to honesty, and endeavouring to profit the Church of God, having always in minde that they ought to excell all others in purity of life, and should be examples to the people to live well, and Christianly,

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under paine of Ecclesiasticall censures to be inflicted with securitie, according to the qualites of their of-
fences.

LXXVI.

Ministers at no time to forsake their Calling.

NO man being admitted a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterward use himselfe in the course of his life, as a Lay-man, upon payne of Excommunication. And the names of all such men so forsaking their calling, the Church-wardens of the Parish where they dwell, shall present to the Bishop of the Diocese, or to the Ordinary of the place, having Episcopall Jurisdiction.

Schoole-masters.

LXXVII.

None to teach Schoole without Licence.

O man shall teach eyther in publique Schooles, or private house, but such as shall be allowed by the Bishop of the Diocese, or Ordinary of the place un-
der his hand, and Seale, being found
meete as well for his learning, and de-
tinity in teaching, as for sober, and honest conversation,
and also for right understanding of Gods true Religi-
on, and also except he shall first subscribe to the first,
and third Articles afore mentioned simply, and to
the two first causes of the second Article.

Curats.

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LXXVIII.

Curates desirous to teach, to be licensed before scholers.

IN what Parish Church or Chappell soever there is a Curat which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach youth, and will willingly so doe, for the better encrease of his living, and trayning up of children in principles of true Religion: We will and ordayne, That a Licence to teach youth of the Parish where he serveth, be granted to none by the Ordinary of that place but onely to the sayd Curat: provided always, That this constitution shall not extend to any parish or Chappell in Countrey Townes, where there is a publique Schoole founded already: In which case we thinke it not meete to allow any to teach Grammar, but onely him that is allowed for the sayd publique Schoole.

LXXIX.

The duty of Schoole-masters.

ALL Schoole masters shall teach in English or Latin, as the children are able to beare, the larger or shorter Catechisme heretofore by publique authority set forth. And as often as any Sermon shall be upon Holy, and Feastivall dayes, within the parish where they teach, they shall bring their Schollers to the Church where such Sermons shall be made, and there see them quietly, and soberly behave themselves, and shall examine them at times convenient after their returne, what they have borne away of such Sermons. Vpon other dayes, and at other times they shall traine them up with such sentences of holy Scripture, as shall be most expedient

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expedient to enduce them to all godlinesse: and they shall teach the Grammar set forth by King HENRY the eight, and continued in the times of King EDWARD the sixt, and Queene ELIZABETH of noble memory, and none other. And if any Scholemaster being licensed, and having subscribed, as aforesayd, shall offend in any of the premises, or eyther speake, write, or teach against any thing whereunto he hath formerly subscribed (if upon admonition by the Ordinary he doe not amend, and reforme himselfe) let him be suspended from teaching Schoole any longer.

Things appertayning to Churches.

LXXX.

The great Bible, and Booke of Common Prayer to be had in
every Church.

HE Church-wardens or Quest-men of every Church, and Chappell shall at the charge of the Parish provide the Booke of Common Prayer lately expayned in some few poynts by his Maiesties authority according to the Lawes, and his Highnesse prerogative in that behalfe, and that with all convenient speed, but at the furthest within two moneths after the publishing of these our constitutions. And if any Parishes be yet unfurnished of the Bible of the largest volume, or of the Bookes of Homilies allowed by Authority: the sayd Church.

K wardens

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wardens shall within convenient time provide the same
at the like charge of the Parish.

LXXXI.

A Font of stone for Baptisme in every Church.

According to a former constitution, too much neg-
lected in many places, we appoynt, That there
shall be a Font of stone in every Church and Chappell
where Baptisme is to be ministred: the same to be set
in the ancient usual places, In which onely Font the
Minister shall baptize publicquely.

LXXXII.

A decent Communion Table in every Church.

VV Herereas we have no doubt but that in all
Churches within the Realme of *England*, convenient,
and decent Tables are provided, and placed
for the celebration of the holy Communion, we ap-
poynt that the same Tables shall from time to time
be kept, and repayred in sufficient, and seemely manner,
and covered in time of Divine Service with a carpet
of Silke or other decent Suffe thought meete by the
Ordinary of the place, if any question be made of it,
and with a faire linen cloth at the time of the ad-
ministration as becommeth that Table, and so stand,
saving when the sayd holy Communion is to be
administred. At which time the same shall be
placed in so good sort within the Church or
Chancell, as thereby the Minister may be more
conveniently heard of the Communicants in his
Prayer, and administration, and the Communi-
cants also more conveniently, and in more number
may.

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may communicate with the sayd Minister; and that the ten Commandements be set upon the East end of every Church, and Chappell where the people may best see, and read the same, and other chosen Sentences written upon the walles of the sayd Churches, and Chappells in places convenient: and likewise that a convenient staine be made for the Minister to read Service in. All these to be done at the charge of the Parish.

L XXXIII.

A pulpit to be provided in every Church.

THE Church-wardens or Quest-men at the common charge of the Parishioners in every Church shall provide a comely, and decent Pulpit to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question doe arise, and to be there seemely kept for the preaching of Gods Word.

L XXXIII.

A chest for Almes in every Church.

THE Church-wardens shall provide, and have within three moneths after the publishing of these Constitutions, a strong chest, with an hole in the upper part thereof, to be provided at the charge of the Parish (if there be none such already provided) having three keyes. Of which, one shall remaine in the custody of the Parson, Vicar, or Curat, and the other two in the custody of the Church-wardens for the time being, which chest they shall set

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and fasten in the most convenient place, to the intent the Parishioners may put it into their Almes for their poore neighbours. And the Parson, Vicar, or Curat, shall diligently from time to time, and especially when men make their Testament, call upon, exhort, and move their neyghbours to conserre, and give as they may well spare, to the sayd chest, declaring unto them, that whereas heretofore they have beene diligent to bestow much substance, otherwise then God commanded, upon superstitious uses: now they ought at this time to be much more ready to helpe the poore, and needy, knowing that to relieve the poore, is a sacrifice which pleaseth God; and that also whatsoever is given for their comfort, is given to Christ himselfe, and is so accepted of him; that he will mercifully reward the same. The which almes, and devotion of the people, the Kiepers of the Keyes shall yeerely, quarterly, or oftner (as need requireth) take out of the chest, and distributre the same in the presence of most of the Parish, or sixe of the chiefe of them, to be truely, and faythfully delivered to their most poore, and needy neyghbours.

LXXXV.

Churches to be kept in sufficient reparations,

THE Church-wardens or Quest-men shall take care, and provide that the Churches be well, and sufficiently repayred, and so from time to time kept, and maintayned, that the Windowes be well glazed, and that the Floores be kept paved plaine, and even, and all things there in such an orderly

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orderly, and decent sort, without dust or any thing that may be eyther noysome, or unseemly, as becommeth the House of God, and is prescribed in an Hornily to that effect. The like care they shall take that the Church-yard be well, and sufficiently repayed, fenced, and mayntayned, with Walles, Rayles, or Pales, as have beeene in each place accustomed, at their charges unto whom by Law the same appertayneth: but especially they shall see that in every meeting of the congregation, peace be well kept, and that all persons Excommunicated, and so denounced, be kept out of the Church.

LXXXVI.

Churches to be surveyed, and the decayes certified to the high Commissioners.

Every Deane, Deane, and Chapter, Arch-deacon, and other which have authority to hold Ecclesiastical Visitations by Composition, Law, or Prescription, shall survey the Churches of his or their Iurisdiction, once in every three yeeres in his owne person, or cause the same to be done, and shall from time to time within the sayd three yeeres, certifie the high Commissioners for causes Ecclesiastical, every yeere, of such defects in any the sayd Churches, as he or they doe finde to remayne unrepayed, and the names, and surnames of the parties faulty therein. Vpon which certificate we desire that the sayd high Commissioners will *Ex officio mere* send for such parties, and compell them to obey the just, and lawfull Decrees of such Ecclesiastical Ordinaries, making such certificates.

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LXXXVII.

A Terrier of Glebelands, and other possessions belonging to Churches.

VIV. Be ordaine that the Arch-bishops, and all Bishops within their severall Diocesses, shall pionce (as much as in them lieth) that a true note, and Terrier of all the Glebes, Lands, Medowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tythes lying out of their Parishes, which belong to any Parsonage or Vicarage or small Prebend, be taken by the view of honest men in every Parish, by the appointment of the Bishop, whereof the Minister to be one, and be layd up in the Bishops Registry, there to be for a perpetuall memory thereof.

LXXXVII I.

Churches not to be profaned.

THE Church-wardens or Quest-men, and their Assistanst shall suffer no Playes, Feasts, Banquets, Suppers, Churchales, Drinkings, temporall Courts or Leetes, Lay-juries, Musters, or any other profane usage to be kept in the Church, Chappell, or Church-yard, neyther the Bels to be rung superstitiously, upon Holy-dayes or Eves, abrogated by the Booke of Common Prayer, nor at any other times, without good cause to be allowed by the Minister of the place, and by themselves.

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Church-wardens, or Quest-men, and Side-men, or Assissance.

LXXXIX. *The choyce of Church-wardens, and their accompt.*
L. L. Church-wardens or Quest-men in e-
very Parish, shall be chosen by the joyn-
t consent of the Minister, and the Parishi-
oners if it may be. But if they cannot
agree upon such a choyce, then the Min-
ister shall choose one, and the Parishioners another,
and without such a joyn- or severall choyce, none shall
take upon them to be Church-wardens, neyther shall
they continue any longer then one yeere in that office,
except perhaps they be chosen againe in like manner.
And all Church-wardens at the end of their yeete, or
within a moneth after at the most, shall before the
Minister, and the Parishioners give up a just account
of such money as they have received, and also what
particularly they have bestowed in reparations, and
otherwise for the use of the Church. And last of all
going out of their office, they shall truely deliver up
to the Parishioners whatsoever money, or other things
of right belonging to the Church or Parish, which
remaine in their hands, that it may be delivred o-
ver by them to the next Church-wardens by Bill
indented.

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XC.

*The choyce of Side-men, and there joynt Office with the
Church-wardens.*

THe Church-wardens or Quest men of every Parish, and two or three or more discreet persons in every Parish to be chosen for Side-men or Assistants, by the Minister or Parishioners, if they can agree, (otherwise to be appoynted by the Ordinary of the Diocesse) shall diligently see, that all the Parishioners duly resort to their Church upon all Sundayes, and Holy-dayes, and there continue the whole time of Divine Service: and none to walke or to stand idle or talking in the Church, or in the Churchyard, or Church-porch during that time. And all such as shall be found slacke or negligent in resorting to the Church, (having no great, nor urgent cause of absence) they shall earnestly call upon them: and after due monition (if they amend not) they shall present them to the Ordinary of the place. The choyce of which persons, *viz.* Church-wardens or Quest-men, Side-men or Assistants shall be yeerely made in Easter weeke.

Parish Clarkes.

XC I.

Parish Clarkes to be chosen by the Minister.

NO Parish Clarke upon any Vocation shall be chosen within the City of London, or elsewhere within the Province of Canterbury, but by the Parson or Vicar: or where there is on Parson or Vicar, by the Minister of that place for

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for the time being: Which choyce shall be signified by the sayd Minister, Vicar, or Parson, to the Parishioners the next Sunday following in the time of Divine Service. And the sayd Clarke shall be of twenty yeeres of age at the least: and knowne to the sayd Parson, Vicar, or Minister to be of honest conversation, and sufficient for his Reading, Writing, and also for his competent skill in singing (if it may be.) And the sayd Clarkes so chosen shall have, and receive their ancient wages, without fraude or diminution, eyther at the hand of the Church-wardens at such times as hath beene accustomed, or by their owne collection, according to the most ancient custome of every Parish.

Ecclesiastical Courts belonging to the Arch-bishops Jurisdiction.

XCI.
None to be cited into divers Courts for probate of the same Will.

L Or as much as many heretofore have beeene by Apparitors both of inferiour Courts, and of the Courts of the Arch-bishops Prerogative much distractred, and diversly called, and summond for probate of Wills, or to take administrations of the goods of persons dying intestate, and are thereby vexed, and grieved with many causeless, and unnecessary troubles, molestations, and expences: We constitute, and appoynt, That all Chancellours,

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Commissaries, or Officials, or any other exercising Ecclesiasticall Jurisdiction whatsoever, shall at the first, charge with an oath all persons called, or voluntarily appearing before them for the probate of any Will, or the Administration of any goods, whether they know, or (moved by any speciall inducement) doe firmly beleue that the party deceased (whose Testament or goods depend now in question) had at the time of his or her death, any goods or good debts in any other Diocese or Dioceses, or peculiar Jurisdiction within that Province, then in that wherein the sayd party died, amounted to the valem of 5 l. And if the sayd person cited, or voluntarily appearing before, shall upon his oath affirme, That he knoweth, or (as aforesayd) firmly believeth, that the sayd party deceased had goods or good debts in any other Diocese or Diocesses, or peculiar Jurisdiction within the sayd Province, to the valem aforesayd, and particularly specifie, and declare the same: then shall he presently dismitte him, not presuming to intermeddle with the probate of the sayd will, or to grant administration of the goods of the party so dying intestate: neyther shall he require or exact any other charges of the sayd parties, more then such onely as are due for the Citation, and other Processe had, and used against the sayd parties, upon their further contumacy, but shall openly, and plainly declare, and professe, that the sayd cause belongeth to the Prerogative of the Arch bishop of that Province, willing, and admonishing the party to prove the sayd Will, or require Administration of the sayd goods in the Court of the sayd Prerogative, and to exhibic before

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before him the sayd Judge, the probate or administration under the Seale of the Prerogative, within forty dayes next following: And if any Chancellor, Commissary, Officiall, or other exercising Ecclesiasticall Iurisdiction whatsoever, or any their Register shall offend herein, let him be *ipso facto* suspended from the execution of his office, nor to be absolved or released, untill he have restored to the party all expences by him layd out contrary to the tenour of the premisses: and every such probate of any Testament or administration of goods so granted, shall be held void, and frustrate to all effects of the Law whatsoever. Furthermore we charge, and enjoyn, that the Register of every inferiour Judge doe, without all difficulty or delay, certifie, and informe the Apparitor of the Prerogative Court, repaying unto him once a moneth, and no oftner, what Executors or Administrators have beene by his sayd Judge, for the incompetency of his owne Iurisdiction, dismissed to the sayd Prerogative Court within the moneth next before, under paine of a moneths suspension from the exercise of his Office for every default therein. Provided, that this Canon or any thing therein contayned, be not prejudicall to any composition betweene the Arch-bishop, and any Bishop or other Ordinary, nor to any inferiour Judge that shall grant any probate of Testament or Administration of goods to any party that shall voluntarily desire it, but out of the sayd inferiour Court, and also out of the Prerogative. Provided likewise, that if any man die *in itinere*, the goods that he hath about him at that present, shall not cause his Testament or Admi-

Constitutions, and nstitution to be lyable to the Pecrogative Court.

XCIII.

The Rule of Bona notabilia lyable to the Pecrogative Court.

Furthermore we decree, and ordaine, that no Judge of the Arch bishops Pecrogative, shall henceforward Cite, or cause to be Cited *Ex officio*, any person whatsoever, to any of the aforesayd intents, unless he have knowledge that the party deceased was at the time of his death possessed of goods, and cattell in some other Diocese or Diocesses, or peculiar Jurisdiction within that Province, then in that wherin he died, amounting to the valem of five pounds at the least, decreeing, and declaring, that whoso hath not goods in divers Diocesses to the sayd summe or valem, shall not be accounted to have *bona notabilia*. Alwaies provided, that this cause here, and in the former Constitution mentioned, shall not prejudice those Diocesses where by composition or custome, *bona notabilia* are rated at a greater summe. And if any Judge of the Pecrogative Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person to be Cited into his Court, contrary to the tenor of the premisses, he shall restore to the party so Cited, all his costs, and charges, and the Acts, and Proceedings in that behalfe shall be held void, and frustrate. Which expences if the sayd Judge or Register, or Apparitor, shall refuse accordingly to pay, he shall be suspended from the exercise of his Office, untill he yeeld to the performance thereof.

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X C I I I.

*Note to be cited into the Arches, or Audience, but dwellers
within the Arch-bishops Diocese or Peculiars. On*

No Deane of the Arches nor Officiall of the Arch-bishops Consistory, nor any Judge of the Audience, shall henceforward in his owne name, or in the name of the Arch-bishop eyther *Ex officio*, or at the instance of any party, originally Cite, Summon or any way compell, or procure to be Cited, Summoned, or compelled, any person which dwelleth not within the particular Diocese or peculiar of the said Arch-bishop to appeare before him or any of them for any cause or matter whatsoever, belonging to Ecclesiastical cognizance, without the Licence of the Diocessan first had, and obtained in that behalfe, other then in such particular cases onely, as are expressly excepted, and reserved in, and by a Statute *Anno 23. Hen. 8. cap. 9.* And if any of the sayd Judges shall offend herein, he shall for every such offence be suspended from the exercise of his office for the space of three whole moneths.

X C V.

The restraint of double Quarrels.

Albeit by former Constitutions of the Church of England, every Bishop hath had two moneths space to enquire, and informe himselfe of the sufficiency, and quality of every Minister, after he hath boone presented unto him to be Instituted into any Benefice: yet for the awyding of some inconveniences,

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ees, we doe now abridge, and reduce the sayd two moneths into eight, and twenty dayes onely. In respect of which abridgement, we ordaine, and appoynt, that no double Quarrell shall hereafter be granted, out of any of the Arch-bishops Courts at the suite of any Minister whatsoever, except he shall first take his personall oath, that the sayd eight, and twenty dayes at the least are expired, after he first rendered his presentation to the Bishop, and that he refused to grant him Institution therupon: or shall enter into bonds with sufficient sureties to prove the same to be true, under paine of suspension of the Granter thereof from the execution of his Office, for halfe a yeare *eties quies* to be denounced by the sayd Arch-bishop, and Nullity of the double quartell aforesayd, so duely procured to all intents, and purposes whatsoever. Alwaies provided that within the sayd eight, and twenty dayes, the Bishop shall not institute any other to the prejudice of the sayd party before presented, *sub pena nullitatis.*

*Act II. of the second Part of the English Bish. for the
Inhibition of the Courts of the Arch-bishop of York
Inhibitions not to be granted without the subscription of an
Advocate.*

V.28
THAT the jurisdictions of Bishops may be preserved (as neere as may be), intire, and free from prejudice, and for that behoove of the Subjects of this Land, better Provision be made, that henceforward they be not grieved with frivolous, and wrongfull suits, and molestations: It is ordayned, and provided, that no inhibition shall be granted out of any Court, belonging to the Arch-bishop of

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Canterbury at the instance of any party, unlesse it be subcribed by any Advocate practising in the sayd Court: which the sayd Advocate shall doe freely, not taking any Fee for the same, except the party prosecuting the suit, doe voluntarily bestow some gratuity upon him for his councell, and advice in the sayd cause. The like course shall be used in granting forth any inhibition at the instance of any party by the Bishop or his Chancellor, against the Arch-deacon, or any other person exercising Ecclesiasticall jurisdiction; and if in the Court or Consistory of any Bishop there be no Advocate at all, then shall the subscription of a Proctor practising in the same Court, be held sufficient.

X C V I I.

Inhibitions not to be granted, until the Appeals be exhibited to the Judge.

IT is further ordered, and decreed, that henceforward no Inhibition be granted by occasion of any Interlocutory decree, or in any cause of correction whatsoever, except under the forme aforesayd: and moreover, that before the going out of any such Inhibition, the Appeal it selfe, or a copy thereof (avouched by oath to be iust, and true) be exhibited to the Judge, or his lawfull Surrogate, whereby he may be fully informed, both of the quality of the crime, and of the cause of the grievance, before the granting forth of the sayd Inhibition. And every Appellant or his lawfull Proctor shall, before the obtaining of any such inhibition, shew, and exhibite to the Judge or his Surrogate in writing, a

true

Constitutions, and

true copy of thosse Acts wherewith he complaineth himselfe to be aggrieved, and from which he appealmeth, or shall take a corporall oath that he hath performed his diligence, and true endeavour for the obtayning of the same, and could not obtaine it at the hands of the Register in the Countrey, or his Deputy, tending him his fee. And if any Judge or Register shall eyther procure or permit any Inhibition to be sealed, so as is sayd, contrary to the forme, and limitation above specified, let him be suspended from the execution of his office, for the space of 3. moneths: if any Proctor, or other person whatsoeuer by his appoyntment, shall offend in any of the premisses, eyther by making or sending out any Inhibitions contrary to the tenour of the sayd premisses, let him be removed from the exercise of his Office for the space of a whole yeare, without hope of release or restoring.

XCVIII.

Inhibitions not to be granted to factious Appellants, unless they first subscribe.

Forasmuch as they who breake the Lawes, can not in reason claime any benefit or protection by the same: We decree, and appoynt, That after any Judge Ecclesiasticall hath proceeded Iudiciallyl against obstinate, and factious persons, and contemners of Ceremonies, for not obseruing the Rites, and Orders of the Church of England, or for contempt of publique Prayer, no Judge ~~and proctor~~ shall admit or allow any his or their Appeals, unless he having first seene the originall Appeal, the party

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party appellant doe first personally promise, and avow, that he will faithfully keepe, and obserue all the Rites, and Ceremonies of the Church of England, as also the prescript forme of Common Prayer; and doe likewise subscribe to the three Articles formerly by us specified and declared.

X C I X.

None to marry within the degrees prohibited.

NO person shall marry within the degrees prohibited by the Lawes of God, and expressed in a Table set forth by authority in the yeare of our Lord God, 1563. and all marriages so made, and contracted, shall be adiudged incestuous, and unlawfull, and consequently shall be dissolved as voyd from the beginning, and the parties so married shall by course of Law be separated. And the aforesayd Table shall be in every Church publickly set up, and fixed at the charge of the Parish.

C.

None to marry under xxi. yeeres, without their Parents consent.

NO children under the age of one, and twenty yeeres compleate, shall contract themselves, or marry without the consent of their Parents, or of their Guardians, and Governoours, if their Parents be deceas'd.

C I.

By whom Licences to marry without Banes shall be granted, and to what sort of persons.

NO Faculty or Licence shall be henceforth granted for solemnization of Matrimony betwixt any

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any parties, without thrice open publication of the Banes according to the booke of Common Prayer, by any person exercising any Ecclesiasticall jurisdiction, or clayming any priviledges in the right of their Churches: but the same shalbe granted onely by such as have Episcopall authority, or the Commissary for Faculties, Vicars generall of the Arch-bishoppes, and Bishops *sede plena*, or *sede vacante*, the Guardian of the spiritualties, or Ordinaries exercising of right Episcopall Iurisdiction in their severall Iurisdictions respectively, and unto such persons onely as be of good state, and quality, and that upon good caution, and security taken.

C I I.

Security to be taken at the granting of such Licences, and under what condition.

The security mentioned shall containe these conditions: First, that at the time of the granting every such Licence, there is not any impediment of precontract, consanguinity, affinity, or other lawfull cause to hinder the sayd marriage. Secondly, that there is not any controversie, or suit depending in any Court before any Ecclesiasticall Judge, touching any contract, or marriage of eyther of the sayd parties with any other. Thirdly, that they have obtainede thereunto the expresse consent of their Parents (if they be living) or otherwise of their Guardians or Governours. Lastly, that they shall celebrate the sayd Matrimony publicquely in the Parish Church or Chappell where one of them dwelleth, and in no other place, and that betweene the houres of eight, and twelve in the forenoone.

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C III.

Oathes to be taken for the conditions.

For the avoyding of all fraud, and collusion in the obtayning of such Licences, and Dispensations: We further constitute, and appoynt, That before any Licence for the celebration of Matrimony, without publication of Banes be had or granted, it shall appeare to the Judge by the oathes of two sufficient witnesses, one of them to be knowne eyther to the Judge him selfe, or to some other person of good reputation then present, and knowne likewise to the sayd Judge, that the expresse consent of the Parents, or Parent, if one be dead, or Guardians, or Guardian of the parties, is therunto had, and obtayned. And furthermore that one of the parties personally sweare, that he believeth there is no let or impediment of precontract, kindred, or alliance, or of any other lawfull cause whatsoever, nor any suit commenced in any Ecclesiasticall Court, to barte or hinder the proceedings of the sayd Matrimony, according to the tenour of the aforesayd Licence.

C IIII.

An exception for those that are in Widomhood.

If both the parties which are to marry being in Widomhood, doe seeke a Faculty for the forbearing of Banes, then the claules before mentioned, requiring the Parents consents, may be omitted: but the Parishes where they dwell both shall be expressed in the Licence, as also the Parish named where the Marriage shall be celebrated. And if any Commis-
sary for Faculties, Vicars generall, or other the sayd

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Ordinaries shall offend in the premisses, or any part thereof, he shall for every time so offending, be suspended from the execution of his Office for the space of six moneths: and every such Licence or dispensation shall be held void, to all effects, and purposes, as if there had never beeene any such granted: and the parties marrying by vertue thereof, shall be subject to the punishments which are appoynted for Clandestine Marriages.

CV.

*No Sentence for Divorce to be given upon the sole confessi-
on of the parties.*

Forasmuch as Matrimoniall causes have beeene alwaies reckoned, and reputed amongst the weightiest, and therefore require the greater caution when they come to be handled, & debated in Judgment, specially in causes wherein Matrimony having beeene in the Church duely solemnized, is required upon any suggestion or pretext whatsoever to be dissolved or annulled: We doe straightly charge, and enjoyn, that in all proceedings to Divorce, and Nullities of Matrimony, good circumspection, and advice be used, and that the truth may (as farre as is possible) be sifted out by the deposition of witnessses, and other lawfull proofes, and evictions, and that the credit be not given to the sole confession of the parties themselves, howsoever taken upon oath eyther within or without the Court.

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C VI.

No Sentence of Divorce to begin in open Court.

No Sentence shall be given either for Separation
& *thoro & mensa*, or for annulling of pretended Ma-
trimony, but in open Court, and in the face of Justice,
and that with the knowledge, and *consent* either of
the Arch-bishop within his Province, or of the Bishop
within his Diocese, or of the Deane of the Arches,
the Judge of the Audience of Canterbury, or of Vicars
generall, or other *principall* Officials, or *substanti*,
of the Guardians of the Spiritualties, or other Ordin-
aries to whom of right it appertainereth in their severall
Jurisdictions, and Courts, and concerning them onely
that are then dwelling under their jurisdiction.

C VII.

*In all Sentences for Divorce, bonds to be taken for not mar-
rying, during each others life.*

In all Sentences pronounced onely for Divorce, and
Separation, & *thoro & mensa*, there shall be a caution,
and restraint inserted in the A& of the sayd sentence:
That the parties so separated, shall live chally, and
continently: neyther shall they, during each others life,
contract Matrimony with any other person. And for the better observing of this last clause, the sayd
Sentence of Divorce shall not be pronounced, untill
the party or parties requiring the same, have given
good, and sufficient caution, and security into the
Court, that they will not any way break or transgresse
the sayd restraint or prohibition.

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C. VI. I.

The penalty for Judges offending in the premises.

And if any Judge giving Sentence of Divorce or separation, shall not fully keepe, and obserue the premises, he shall be by the Arch-bishop of the Province, or by the Bishop of the Diocese, suspended from the exercise of his Office for the space of 2 whole yeare; and the sentence of Separation so given contrary to the forme aforesayd, shall be held void to all intents, and purposes of the Law, as if it had not at all beene given or pronounced.

Ecclesiastical Courts belonging to the Jurisdiction of Bishops, and Arch-deacons, and the proceedings in them.

C. IX.

Notorious crimes, and scandals to be certified into Ecclesiastical Courts by presentments.

In any offend their brethren, cyther by Adultery, Whoredome, Incest, or Drunkennesse, or by Swearing, Ribaldry, Vlury, or any other uncleannesse, and wickednesse of life, the Church-wardens or Quest-men, and Side-men in their next Presentments to their Ordinaries, shall faythfully present all, and every of the sayd offenders, to the intent that they, and every of them may be punished by the severity of the Lawes, according to their deserts, and such notorious offenders shall not be admitted to the holy Communion, till they be reformed.

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C X I X .

Schismatics to be presented.

IF the Church-wardens or Quest-men or Assistants
doe or shall know any man within their Parish or
elsewhere, that is a hindre^d of the Word of God to
be read or sincerely preached, or of the execution of
these our Constitutions, or a fautor of any usurped or
forigne power by the Lawes of this Realme justly
rejected, and taken away, of a defender of Popish, and
erronius Doctrine: they shall detect, and present the
same to the Bishop of the Diocese or Ordinary of the
place, to be censured, and punished according to such
Ecclesiastical Lawes as are prescribed in that behalfe.

C X I .

Disturbers of Divine Service to be presented.

IN all Visitation of Bishops, and Arch-deacons, the
Church-wardens or Quest-men, and Side men shall
truely, and personally present the names of all those
which behave themselves rudeley, or disorderly in the
Church, or which by untimely ringing of Bells, by wal-
king, talking, or other noyse shall hinder the Minister
or Preacher.

C X I I .

Not communicants at Easter to be presented.

THE Minister, Church wardens, Quest-men, and
Assistants of every Parish Church, and Chappell,
shall yeerely within forty dayes after Easter, exhibit
to the Bishop or his Chancellor, the names, and sur-
names of all the Parishioners, aswell men as women,
which being at the age of sixteene yeeres, received
not the Communion at Easter before.

Ministers

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CXL.

Churchwardens may present.

BEcause it often cometh to passe that the Church-wardens, Side-men, Quest-men, and such other persons of the Layty as are to take care for the suppreſſing of ſinne, and wickedneſſe in their ſeverall Parishes, as much as in them lyeth, by admonition, reprehencion, and denunciation to their Ordinaries, doe forbear to discharge their duties therein, eyther through feare of their Superiours, or through negligence, more then were fit, the licentiousneſſe of these times conſidered: We ordaine, that hereafter every Parſon and Vicar, or in the lawfull absence of any Parſon or Vicar, then their Curats, and Subſtitutes may joyne in every preſentment with the ſayd Church-wardens, Side-men, and the reſt above mentioned at the times hereafter limited, if they the ſayd Church-wardens, and the reſt will preſent ſuch enormities as are apparent in the Parish: or if they will not, then every ſuch Parſon, and Vicar, or in their absence, as is aforesayd, their Curats may themſelues preſent to their Ordinaries at ſuch times, and when else they thinke it meete, all ſuch crimes as they have in charge, otherwise, as by them (being the perſon that ſhould have the chiefe care for the ſuppreſſing of ſinne, and impiety in their Parishes) ſhall be thought to require due reformation. Provided alwaies, that if any man confeſſe his ſecret, and hidden ſinnes to the Minister for the unburthening of his conſcience, and to receive ſpirituall conſolation, and eaſe of mind from him: We doe not any way bind the ſayd Minister by this

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our Constitution, but doe straightly charge, and admonish him, that he doe not at any time revele, and make knowne to any person whatsoever, any crime or offence so committed to his trust, and secrecy (except they be such crimes as by the Lawes of this Realme, his owne life may be called into question for concealing the same) under paine of irregularity.

CXIIII.

Ministers shall present Recusants.

Every Parson, Vicar, or Curat shall carefully informe themselves every yeare hereafter, how many Popish Recusants, men, women, and children above the age of thirteene yeeres, and how many being Popishly given (who though they come to the Church, yet doe refuse to receive the Communion) are inhabitants, or make their abode, eyther as Sojourners or common Guests in any of their severall Parishes, and shall set their true names in writing (if they can learne them) or otherwise, such names as for the time they carry, distinguishing the absolute Recusants from halfe Recusants: and the same, so farre as they know or believe, so distinguished, and set downe under their hand, shall truely present to their Ordinaries before the feast of the Nativity next ensuing, under paine of suspension to be inflicted upon them by their sayd Ordinaries: and so every yeare hereafter upon the like paine, before the feast of Saint John Baptift. Also we ordaine, that all such Ordinaries, Chancellors, Commissaries, Arch-deacons, Officials, and all other Ecclesiasticall Officers, to whom the sayd presentments shall be exhibited, shall likewise within one moneth after

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the receipt of the same, under payne of suspension by the Bishop from the execution of their Office for the space of halfe a yeere (as often as they shall offend therein) deliver them, or cause to be delivered to the Bishop respectively: who shall also exhibit them to the Arch bishop within sixe weekes, and the Arch-bishop to his Majesty within other sixe weekes, after he hath received the sayd presentment.

CXV.

Ministers, and Church wardens not to be sued for presenting.

VHEREAS for the reformation of criminous persons, and disorders in every Parish, the Church wardens, Quest-men, Side-men, and such other Church Officers are sworne, and the Minister charged to present as well the crimes, and disorders committed by the sayd criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the sayd Delinquents or their friends: We doe admonish, and exhort all Judges both Ecclesiasticall, and Temporall, as they regard, and reverence the fearefull Judgement seat of the highest Judge, that they admit not in any of their Courts, any complaint, plea, suit, or suits, against any such Church wardens, Quest-men, Side-men, or other Church Officers for making any such presentments, nor against any Minister for any presentments that he shall make: all the sayd presentments tending to the restraint of shamelesse impiety, and considering that the rules both of charity, and government doe presume that they did nothing therein of malice, but for the discharge of their consciences.

Church.

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C X V I.

Church-wardens not bound to present ofener then twice a yeere.

NO Church-wardens, Quest-men, or Side-men of any Parish shall be inforsed to exhibit their presentments to any having any Ecclesiasticall Iurisdiction, on above once in every yeere, where it hath beene no oftner used, nor above twice in any Diocesse whatsoever, except it be at the Bishops Visitation. For the which presentments of every Parish Church or Chappell, the Register of any Court where they are to be exhibited, shall not receive in one yeere above fourre pence, under paine for every offence therein, of suspension from the execution of his office for the space of one moneth *toties quoties*. Provided alwaies that as good occasion shall require, it shall be lawfull for every Minister, Church-wardens, and Side-men, to present offenders as oft as they shall thinke meete. And likewise for any godly disposed person, or for any Ecclesiasticall Judge upon knowledge or notice given unto him or them, of any enormous crime within his Iurisdiction, to move the Minister, Church-wardens, or Side-men, as they tender the glory of God, and reformation of sinne, to present the same: and if they shall finde sufficient cause to enduce them thereto, that it may be in due time punished, and reformed. Provided that for these voluntary presentments, there be no Fee required or taken of them, under the paine aforesayd.

C X V I I.

Church-wardens not to be troubled for not presenting ofener then twice a yeere.

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No Church-wardens, Quest-men, or Side-men shall be called or cited, but only at the sayd time or times before limited, to appeare before any Ecclesiasticall Judge whatsoever, for refusing at other times to present any faults committed in their Parishes, and punishable by Ecclesiasticall Lawes. Neyther shall they or any of them, after their presentments exhibited at any of those times, be any furtuer troubled for the same, except upon manifest, and evident proofe it may appeare, that they did then willingly, and wittingly omit to present some such publique crime or crimes as they knew to be committed; or could not be ignorant that there was then a publique fame of them, or unlesse there be very just cause to call them for the explanation of their former presentments. Which case of wilfull omission, their Ordinaries shall proceede against them in such sort, as in causes of wilfull perjury in a Court Ecclesiasticall it is already by Law provided.

CXVIII.

The old Church-wardens to make their presentments before the new be sworne.

The Office of all Church-wardens, and Side-men shall be reputed ever hereafter to continue, unill the new Church-wardens that shall succeed them, be sworne, which shall be the first weeke after Easter, or some weeke following, according to the direction of the Ordinary. Which time so appoynted, shall always be one of the two times in every yeere, when the Minister, and Church wardens, and Side men of every Parish shall exhibit to their severall Ordinaries, the presentments of such enormities as have happened in their Parishes, since their last presentments. And this duety they

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they shall perorme before the newly chosen Church-wardens, and Side-men be sworne, and shall not be suffered to passe over the sayd presentments to those that are newly come into Office, and are by intendment ignorant of such crimes, under paine of those censures which are appoynted for the reformation of such daliers, and dispencers with their owne consciences.

C X I X.

Convenient time to be assigned for framing presentments.

For the avoyding of such inconveniences as heretofore have happened by the hasty making of Bils of presentments, upon the dayes of the Visitation, and Synods: it is ordered, That alwaies hereafter every Chancellor, Arch-Deacon, Commissary, and Officiall, and every other person having Ecclesiasticall Iurisdiction, at the ordinary time when the Church-wardens are sworne: and the Arch-bishop, and Bishops, when he or they doe summon their Visitation, shall deliver, or cause to be delivered to the Church-wardens, Quest-men, and Side-men of every Parish, or to some of them, such booke of Articles as they or any of them shall require for the yeere following, the sayd Church-wardens, Quest-men, and Side-men to ground their presentments upon at such times as they are to exhibt them. In which Booke, shall be contained the forme of an oath which must be taken immediately before every such presentment: to the intent that having before-hand time sufficient, not onely to peruse, and consider what their sayd oath shall be, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both advisedly, and truely, to the discharge of their owne conscience, after they are

Constitutions, and sworne, as becommeth honest, and godly men.

C X X.

*None to be cited into Ecclesiastical Courts by Processe of
Quorum nomina.*

NO Bishop, Chancellor, Arch-deacon, Officiall or other Ecclesiasticall Judge shall suffer any generall Processe of *Quorum nomina*, to be sent out of his Court: except the names of all such as thereby are to be cited, shall be first exprely entred by the hand of the Register, or his Deputy, under the sayd Processe, and the sayd Processe, and names be first subscribed by the Judge, or his Deputy, and his Seale thereto affixed.

C X X I.

None to be cited into severall Courts for one crime.

IN places where the Bishop, and Arch-deacon doe by prescription or composition visit at severall times in one, and the same yeere, lest for one, and the selfe-same fault any of his Majesties Subiects should be challenged, and molested in divers Ecclesiasticall Courts: We order, and appoyn特, That every Arch-deacon, or his Officiall, within one moneth after the Visitation ended that yeere, and the presentments received, shall certifie under his hand, and Seale, to the Bishop or his Chancellor, the names, and crimes of all such as are detected, and presented in his sayd Visitation, to the end the Chancellor shall henceforth forbear to convert any person for any crime or cause so detected or presented to the Arch-deacon. And the Chancellor within the like time after the Bishops Visitation ended, and Presentments received, shall under

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under his Hand, and Seale signifie to the Arch-deacon or his Officiall, the names, and crimes of all such persons which shall be detected or presented unto him in that Visitation, to the same intent as is aforesaid. And if these Officers shall not certifie each other as is here prescribed, or after such certificate shall intermeddle with the crimes or persons detected, and presented in each others Visitation: then every of them so offending, shall be suspended from all exercise of his Iurisdiction, by the Bishop of his Diocese, until he shall repay the costs, and expences which the parties grieved have beene at by that vexation.

C XXII.

*No sentence of Deprivation or Deposition to be pronounced
against a Minister, but by the Bishop.*

VIV. When any Minister is complayned of, in any Ecclesiasticall Court belonging to any Bishop of this Province for any crime, the Chancellor, Commissary, Officiall or any other having Ecclesiasticall Iurisdiction to whom it shall appertaine, shall expedite the cause by Processes, and other proceedings against him: and upon contumacy for not appearing, shall first suspend him, and afterward his contumacy continuing, Excommunicate him. But if he appeare, and submit himselfe to the course of Law, then the matter being ready for sentence, and the merits of his offence, exacting by Law eyther deprivation from his living, or deposition from the Ministry, no such sentence shall be pronounced by any person whatsoever, but onely by the Bishop, with the assistance of his Chancellor, the Deane, (if they may

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may conveniently be had) and some of the Prebendaries, if the Court be kept neare the Cathedrall Church, or of the Arch-deacon, if he may be had conveniently, and two other at the least grave Ministers, and Preachers to be called by the Bishop, when the Court is kept in other places.

C XXIII.

No. 48 to be sped but in open Court.

No Chancellor, Commissary, Arch-deacon, Officer, or any other person using Ecclesiasticall Iurisdiction whosoever, shall speed any judiciall Act, either of contentions or voluntary Iurisdiction, except he have the Ordinary Register of that Court, or his lawfull deputy, or if he or they will not, or cannot be present, then such persons as by law are allowed in that behalfe, to write or speed the same, under paine of suspension ipse facto.

C XXIII.

No Court to have more then one Seale.

No Chancellor, Commissary, Arch-deacon, Officer, or any other exercising Ecclesiasticall Iurisdiction, shall without the Bishops consent have any more Seales then one, for the sealing of all matters incident to his office. Which Seale shall alwayes be kept eyther by himselfe, or by his lawfull Substitute exercising Iurisdiction for him, and remaining within the Iurisdiction of the sayd Judge, or in the City or principall Towne of the Countrey. This shall containe the title of that Iurisdiction, which every of the sayd Judges or their Deputies doe execute.

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C XXV.

Conuenient places to be chosen for the keeping of Courts.

ALL Chancellours, Commissaries, Arch-deacons, Officials, and all other exercising Ecclesiasticall Jurisdiction, shall appoynt such meete places for the keeping of their Courts by the assignement or approbation of the Bishop of the Diocese, as shall be convenient for entertainment of those that are to make their appearance there, and most indifferent for their travell. And likewise they shall keepe, and end their Courts in such convenient time, as every man may returne homewards in as due season as may be.

C XXVI.

Peculiar, and inferiour Courts to exhibit the originall copies of Wills into the Bishops Registry.

Whereas Deanes, Arch-deacons, Prebendaries, Parsons, Vicars, and other exercising Ecclesiasticall Jurisdiction, clayme liberty to prove the last Wills, and Testaments of persons deceased within their severall jurisdictions, having no knowne nor certaine Registers, nor publique place to keepe their Records in, by reason wherof many Willes, Rights, and Legacies upon the death or change of such persons, and their private Notaries, miscarry, and cannot be found, to the great prejudice of his Majesties Subjects: We therefore order, and enjoyno, that all such Possessors, and exercisers of peculiar Jurisdiction, shall once in every yeere exhibit into the publique Registry of the Bishop of the Diocese, or of the Deane, and Chapter under whose Jurisdiction the sayd Peculiars are, every ori-

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ginall Testament of every person to that time deceased, and by them proved in their severall peculia Jurisdictions, or a true Copy of every such Testament examined, subscribed, and sealed by the peculiar Judge, and his Notary. Otherwise if any of them sayle so to doe, the Bishop of the Diocese or Deane, and Chapter unto whom the sayd Jurisdictions doe respectively belong, shall suspend the sayd parties, and every of them from the exercise of all such peculia Jurisdiction, until they have performed this our Constitution.

Judges Ecclesiastical, and their Surrogates.

C XXVI I.

The quality, and oath of Judges.

NO man shall hereafter be admitted a Chancellor, Commissary, or Officiall, to exercise any Ecclesiastical Jurisdiction, except he be of the full age of sixe, and twenty yeeres at the least, and one that is learned in the Civil, and Ecclesiastical Lawes, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected, and zealously bent to Religion, touching whose life, and manners no evill example is had, and except before he enter into, or execute any such office, he shall take the oath of the Kings Supremacy in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed upon in the Convocation in the yeare one thousand, five hundredth

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hundreth sixty, and two, and shall also sweare that he will to the uttermost of his understanding, deale uprightly, and justly in his office, without respect or favour or reward: the sayd oathes, and subscription to be recorded by a Register then present. And likewise all Chancellors, Commissaries, Officials, Registers, and all other that doe now possesse or execute any places of Ecclesiasticall Jurisdiction, or Service, shall before Christmas next, in the presence of the Arch-bishop, or Bishop, or in open Court, under whom or where they exercise their Offices, take the same oathes, and subscribe as before is sayd: or upon refusall so to doe, shall be suspended from the execution of their Offices, untill they shall take the sayd oathes, and subscribe as aforesayd.

C X X V I I I.

The quality of Surrogates.

NO Chancellor, Commissary, Arch-deacon, Official, or any other person using Ecclesiasticall Jurisdiction, shall at any time substitute in their absence any to keepe any Court for them, except he be eyther a grave Minister, and a graduate, or licensed publique Preacher, and a Beneficed man neare the place where the Court are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Civil, and Ecclesiasticall Law, and is a favourer of true Religion, and a man of modest, and honest conversation, under paine of suspension for every time that they offend therein, from the execution of their Offices for the space of three moneths *tunc quies*. And he likewise that is Deputed, being not qualified as before expressed, and yet shall presume

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same to be a Substitute to any Judge, and shall keepe
any Court as is aforesyd, shall undergoe the same cen-
sure in manner, and forme as is before expressed.

Proctors.

C X X I X. *Proctors not to receive causes without the lawfull assen-
tment of the parties.*

No. One shall procure in any causes whatsoe-
ver, unlesse he be thereunto constituted,
and appoynted by the party himselfe, ey-
ther before the Judge, and by A&C in
Court, or unlesse in the beginning of the
Suit, he be by a true, and sufficient Proxy thereunto war-
ranted, and enabled: We call that Proxy sufficient,
which is strengthened, and confirmed by some authen-
ticall Scale, the parties approbation, or at least his
ratification therewithall concurring. All which Proxies
shall be forthwith by the sayd Proctors exhibited into
the Court, and be safely kept, and preserved by the Re-
gister in the publike Registry of the sayd Court. And
if any Register or Proctor shall offend herein he shall
be secluded from the exercise of his Office for the space
of two moneths, without hope of release or restoring.

C X X I X. *Proctors not to retaine causes without the counselle of an Ad-
vocate.*

For lessning, and abridging the multitude of Suits,
and contentions, as also for preventing the com-
plaints of Suits in Courts Ecclesiastical, who many
times are overthrowne by the oversight, and negligence,

or

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or by the ignorance, and insufficiency of Proctors, and likewise for the furtherance, and increase of learning, and the advancement of civill, and canon Law, following the laudable customes heretofore observed in the Courts pertaining to the Arch-bishop of *Canterbury*. We will, and ordaine, that no Proctor exercising in any of them, shall entertaine any cause whatsoever, and keepe, and retaine the same for two Court dayes, without the counsell, and advice of an Advocate, under paine of a yeres suspension from his practice, neyther shall the Judge have power to release or mitigate the sayd penalty, without expresse Mandate, and Authority from the Arch-bishop aforesayd.

CXXXI.

Proctors not to conclude in any cause, without the knowledge of an Advocate.

NO Judge in any of the sayd Courts of the Arch-bishop, shall admit any Libell, or any other master, without the advice of an Advocate admitted to practice in the same Court, or without his subscription, neyther shall any Proctor conclude any cause depending, without the knowledge of the Advocate retained, and feed in the cause: which if any Proctor shall doe, or procure to be done, or shall by any colour whatsoever defraud the Advocate of his duty, or Fee, or shall be negligent in repairing to the Advocate, and requiring his advice, what course is to be taken in the cause, he shall be suspended from all practice for the space of sixe moneths, without hope of being thereunto restored, before the sayd terme be fully complete.

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Act 20. Chap 9. to v. CXXXII. by which it is ordered
Proctors prohibited the oath In animam Domini sui.

Forasmuch as in the probate of Testaments, and
suits for administration of the goods of persons
dying intestate, the oathes usually taken by Proctors
or Courts *In animam constituentis*, is found to be in-
convenient: We doe therefore decree, and ordaine,
That every Executor or Suitor for administration,
shall personally repaire to the Judge in that behalfe,
or his Surrogate, and in his owne person (and not
by Proctor) take the oath accustomed in these cases.
But if by reason of sicknesse or age, or any other
just let or impediment, he be not able to make his
personall appearance before the Judge, it shall be
lawfull for the Judge (there being fayth first made by
a credible person, of the truth of his sayd hinderance
or impediment) to grant a Commission to some grave
Ecclesiastical person abiding neare the party afo-
sayd, whereby he shall give power, and authority to the
sayd Ecclesiastical person in his stead to minister the
accustomed oath above mentioned, to the Executor or
Suitor for such administration; requiring his sayd
Substitute, that by a faithfull, and trusty messenger he
certifie the sayd Judge truely, and faithfully what he
hath done therein. Lastly, we ordaine, and appoint,
That no Judge or Register, shall in any wise receive for
the Writing, Drawing, or Sealing of any such Com-
mission, above the summe of sixe shillings, and eight
pence; wherof one moytie to be for the Judge, and
the other for the Register of the sayd Court.

Proctors

Canons Ecclesiastical.

CXXXIII. *Proctors not to be clamorous in Courts.*

Forasmuch as it is found by experience, that the lowd, and confused cries, and clamors of Proctors in the Courts of the Arch bishop, are not only troublsome, and offensive to the Judge, and Advocates; but also give occasion to the standers by, of contempt, and calumny toward the Court it selfe: that more respect may be had to the dignity of the Judge, then heretofore, and that causes may mote easily, and commoditously be handled, and dispatched, We charge, and enjoyne, That all Proctors in the sayd Courts doe especially intend, that the Acts be faythfully entred, and set downe by the Register, according to the advice, and direction of the Advocate, that the sayd Proctors refraine loude speech, and brabbling, and behave themselves quietly, and modestly, and that when eyther the Judges, or Advocates or any of them, shall happen to speake, they presently be silent upon paine of silencing for two whole Termes then immediately following every such offence of theirs, And if any of them shall the second time offend herein, and after due monition shall not reforme himselfe: let him be for ever removed from his practice.

Registers.

CXXXIII.

Abuses to be reformed in Registers.



If any Register, or Deputy, or Substitute whatsoever, shall receive any Certificate without the knowledge, and consent of the

the

Constitutions, and

the Judge of the Court, or willingly omit to cause any persons cited to appear upon any Court, and to be called, or unduely put off, and deferre the examination of witness to be examined by a day set, and assignd by the Judge, or doth not obey, and obseve the judiciale, and lawfull motion of the said Judge, or omitt to write, or cause to be written such Citations, and deccrees, as are to be put in execution, and set forth before the next Court day, or shall not cause all Testaments exhibited into his Office, to be Registered within a convenient time, or shall set downe or enact as deccred by the Judge any thing false, or conceited by himselfe, and not so ordered or deccred by the Judge, or in the transmission of Processes to the Judge *Ad quem*, shall adde or infest any falsehood or untruthe, or omit any thing therein, eyther by cunnung, or by grosse negligence, or in cause of instance, or promoted of Office, shall receive any reward in favour of eyther party, or be of counte directly or indirectly with eyther of the parties in Suit, or in the execution of their Office, shall doe ought else maliciously, or frauduently, whereby the sayd Ecclesiasticall Judge or his proceedings may be slandered or defamed: We will, and ordaine that the sayd Register or his Deputy or Substitut, offendig in all, or any of the premises, shall by the Bishop of the Diocese be suspended from the exercise of his Office, for the space of one, two or three moneths, or more, according to the quality of his offence, and that the sayd Bishop shall assigne some other publique Notary to execute, and discharge all things pertaining to his Office, during the time of his sayd suspension.

Canons Ecclesiastical.

CXXXV.

A certayne rate of fees due to all Ecclesiastical Officers.

NO Bishop, Suffragan, Chancellor, Commissary, Arch-deacon, Official, nor any other exercising Ecclesiastical Jurisdiction whatsoever, nor any Register of any Ecclesiastical Courts, nor any Minister belonging to any of the sayd Officers or Courts, shall hereafter for any cause incident to their severall Offices, take or receive any other or greater Fees, then such as were certified to the most Reverend Father in God, Iohn late Arch-bishop of *Canterbury* in the yeere of our Lord God, 1597. and were by him ratified, and approved, under Payne that every such Judge, Officer or Minister offending herein, shall be suspended from the exercise of their severall Offices, for the space of sixe moneths for every such Offence. Alwaies provided, that if any question shall arise concerning the certainty of the sayd Fees, or any of them: Then those Fees shall be held for lawfull, which the Arch-bishop of *Canterbury* for the time being shall under his hand approve, except the Statutes of this Realme before made, doe in any particular case expresse some other Fees to be due. Provided furthermore, that no Fee or money shall be received eyther by the Arch-bishop, or any Bishop or Suffragan, eyther directly, or indirectly, for admitting of any into sacred Orders, nor that any other person or persons under the sayd Arch-bishop, Bishop, or Suffragan, shall for Parchment, Writing, Waxe, Sealing, or for any other respect thereunto appertayning, take above ten shillings, under such paines as are already by Law prescribed.

Constitutions, and

C XXXVI.

A Table of the rates of Fees to be set up in Courts, and Registers.

VVE doe likewise constitute, and appoynt, that the Registers belonging to every such Ecclesiasticall Judge, shall place two Tables, contayning the severall rates, and summes of all the sayd Fees: One in the usuall place or Consistory where the Court is kept, and the other in his Registry, and both of them in such sort, as every man whom it concerneth, may without difficulty come to the view, and perusal thereof, and take a Copy of them: The same Tables to be set up before the feast of the Nativity next ensuing. And if any Register shall faile to place the sayd Tables according to the Tenor hereof, he shall be suspended from the execution of his Office, untill he cause the same to be accordingly done. And the sayd Tables being once set up, if he shall at any time remove or suffer the same to be removed, hidden, or any way hindred from sight, contrary to the true meaning of this constitution, he shall for every such offence, be suspended from the exercise of his Office for the space of sixe moneths.

C XXXVII.

The whole Fees for shewing Letters of Orders, and other Licences, due but once in every Bishops time.

Forasmuch as a chiefe, and principall cause, and use of Visitation is, that the Bishop, Arch-deacon, or other assigned to visit, may get some good knowledge of the State, Sufficiency, and Ability of the Cleargy, and other persons whom they are to visit: We thinke it convenient that every Parson, Vicary, Curate,

Canons Ecclesiastical.

Curate, Schoole-master, or other person Licensed whosoever, doe at the Bishops first Visitation, or at the next Visitation after his Admission, shew, and exhibit unto him his Letters of Orders, Institution, and Induction, and all other his Dispensations, Licences, or Faculties whatsoever, to be by the sayd Bishop eyther allowed, or (if there be just cause) disallowed, and rejected, and being by him approved, to be as the custome is, signed by the Register, and that the whole Fees accustomed to be payd only once in the whole time of every Bishop, and afterwards, but halfe of the sayd accustomed Fees, in every other Visitation during the sayd Bishops continuance.

Apparitors.

C XXXVII I.

The number of Apparitors restrained.

asmuch as we are desirous to redresse such abuses, and aggrievances as are sayd to grow by Summers or Apparitors: We thinke it meete that the multitude of Apparitors be (as much as is possible) abridged, or restrained. Wherefore we decree, and ordaine, that no Bishop or Arch-deacon, or their Vicars or Officials, or other inferiour Ordinaries, shall depute, or have moare Apparitors to serve their Iurisdictions respectively, then eyther they or their Predecessours were accustomed to have thirty yeeres before the publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their Of-

Constitutions, and

C XXXVI.

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VVE doe likewise constitute, and appoynt, that the Registers belonging to every such Ecclesiasticall Judge, shall place two Tables, contayning the severall rates, and summes of all the sayd Fees: One in the usuall place or Consistory where the Court is kept, and the other in his Registry, and both of them in such sort, as every man whom it concerneth, may without difficulty come to the view, and perusal thereof, and take a Copy of them: The same Tables to be set up before the feast of the Nativity next ensuing. And if any Register shall faile to place the sayd Tables according to the Tenor hereof, he shall be suspended from the execution of his Office, untill he cause the same to be accordingly done. And the sayd Tables being once set up, if he shall at any time remove or suffer the same to be removed, hidden, or any way hindred from sight, contrary to the true meaning of this constitution, he shall for every such offence, be suspended from the exercise of his Office for the space of sixe moneths.

C XXXVII.

The whole Fees for shewing Letters of Orders, and other Licences, due but once in every Bishopps time.

Forasmuch as a chiefe, and principall cause, and use of Visitation is, that the Bishop, Arch-deacon, or other assigned to visit, may get some good knowledge of the State, Sufficiency, and Ability of the Clergy, and other persons whom they are to visit: We thinke it convenient that every Parson, Vicary, Curate,

Canons Ecclesiastical.

Curate, Schoole-master, or other person Licensed whosoever, doe at the Bishops first Visitation, or at the next Visitation after his Admission, shew, and exhibit unto him his Letters of Orders, Institution, and Induction, and all other his Dispensations, Licences, or Faculties whatsoever, to be by the sayd Bishop eyther allowed, or (if there be just cause) disallowed, and rejected, and being by him approved, to be as the custome is, signed by the Register, and that the whole Fees accustomed to be payd onely once in the whole time of every Bishop, and afterwards, but halfe of the sayd accustomed Fees, in every other Visitation during the sayd Bishops continuance.

Apparitors.

C XXXVII I.

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 Ofasmuch as we are desirous to redresse such abuses, and aggrievances as are sayd to grow by Summers or Apparitors: We thinke it meete that the multitude of Apparitors be (as much as is possible) abridged, or restrained. Wherefore we decree, and ordaine, that no Bishop or Arch-deacon, or their Vicars or Officials, or other inferiour Ordinaries, shall depute, or have more Apparitors to serue their Iurisdictions respectively, then eyther they or their Predecessours were accustomed to have thirty yeeres before the publishing of these our present Constitutions. All which Apparitours shall by themselves faithfully execute their Of-

Constitutions, and

ses, neyther shall they by any colour or pretence whatsoever cause or suffer their Mandats to be executed by any messengers or Substitutes, unlesse it be upon some good cause to be first knowne, and approved by the Ordinary of the place. Moreover, they shall not take upon them the Office of Promoters or Informers for the Court, neyther shall they exact more or greater Fees then are in these our Constitutions formerly prescribed. And if eyther the number of the Apparitors deputed shall exceede the aforesayed limitation, or any of the sayd Apparitors shall offend in any of the premises, the persons deputing them, if they be Bishops, shall upon admonition of their superiour, discharge the persons exceeding the number so limited. If inferiour Ordinaries, they shall be suspended from the execution of their Office, untill they have dismissed the Apparitors by them so deputed, and the parties themselues so deputed, shall for ever be removed from the Office of Apparitors: And if being so removed, they deafe not from the exercise of their said Offices, let them be penished by Ecclesiastical censures as persons contumacious. Provided, that if upon experience the number of the sayd Apparitors be too great in any Diocese, in the judgment of the Archbishop of *Canterbury* for the time being, they shall by him be so abridged, as he shall thinke meete, and convenient.

Authority

Canons Ecclesiasticall.

Authority of Synods.

CXXXIX.

A Nationall Synode the Church representative.



Hosoever shall hereafter affirme, that the sacred Synode of this Nation in the Name of Christ, and by the Kings Authority assembled, is not the true Church of ENGLAND by representation, let him be excommunicated, and not restored, until he repent, and publiquely revoke that his wicked error.

CXL.

Synods conclude as well the obiect as the preesse.

VV Hosoever shall affirme, that no manner of person eyther of the Clergy or Laity, not being thenselfes particularly assembled in the sayd sacred Synode, are to be subject to the Decrees thereof in causes Ecclesiastical (made, and ratified by the Kings Majesties supreme authority) as not having given their voyces unto them, let him be Excommunicated, and not restored, until he repent, and publiquely revoke that his wicked error.

CXL I.

Depravers of the Synode, censured.

VV Hosoever shall hereafter affirme, That the sacred Synode assembled as aforesayd, was a

Constitutions, and

company of such persons as did conspire together against godly, and religious professors of the Gospell, and that therefore both they, and their proceedings, in making of Canons, and Constitutions in causes Ecclesiastical by the Kings authority, as aforesayd, ought to be despised, and contemned, the same being ratified, confirmed, and enjoyed, by the sayd Regall power, Supremacy, and Authority: let them be excommunicated, and not restored, untill they repent, and publiclye revoke that wicked error.



E of our Princely
inclination, and roiall care
for the maintenance of the
present Estate, and Govern-
ment of the Church of Eng-
land, by the Lawes of
now settled, and established,
with great contentment,
and considered of all these
rdes, Ordinances, and Con-
vons, as is before expressed;
e such as We are perswaded
e not onely to our Cleargy, but
of this our Kingdome, and to
f it (if they be well obserped)
s, our Heires, and lawfull
Successors,

Canons Ecclesiasticall.

Successors, of our espciall Grace, certaine knowl-
ledge, and meere Motion, given, and by these pre-
sents doe gve our royll assent, according to the
forme of the sayd Statute or Act of Parliament
aforesayd, so all, and every of the sayd Canons, Or-
ders, Ordinances, and Constitutions, and to all, and
every thing in them contained, as they are before
written.

And furthermore We doe not onely by our said
Prerogatiue Royall, and Supreme authority in
causes Ecclesiasticall ratifie, confirme, & establish
by these our Letters Pattens, the sayd Canons, Or-
ders, Ordinances, and Constitutions, and all, and
every thing in them contayned, as is aforesaid, but
doe likewise propound, publish, & straigly enioyne,
and command by our sayd Authority, and by these
our Letters Patents, the same to be diligently ob-
serued, executed, and equally kept by all our lo-ving
Subiects of this our Kingdome, both within the
Province of Canterbury, & Yorke, in all poynts
wherin they doe, or may concerne every or any of
them according to this Our will, & pleasure, here-
by signified, and expressed: & that likewise for the
better obseruation of them, every Minister, by what
name or title soever he be called, shall in the Parish
Churches

Churche or Chappell, and the Bells thereto belonging,
and also the Chalice, Paten, and other sacred vessels
thereunto belonging, to be delivered to the said Bishop,
dividing the same in such form, as that the same
may be used one day, and the other another day,
the books of the said Chappel to be provided at the
charge of the Paroch bournedebit, and the Feasts
of the Nativity of our Lord God next ensuing:
straightly charging, and commanding all Arch-
bishops, Bishoppes, and all other that exercise any
Ecclesiastical Jurisdiction within this Realme, o-
every man in his place to see, and procure (so much
as in them lieth) all and every of the same Com-
mons, Ordinances, and Constitutions to be in all
points duly observed, not sparing to execute the
Penalties in them severally mentioned, upon any
that shall maliciously, wilfully break, or neglect
to observe the same, to the under the Honour of
God the Peace of the Churche, Tranquillity of the
Kingdome, and their due and service to their
King, and the realme.

In witness, &c.

